The Policy of Rome;

OR, THE

TRUE SENTIMENTS

OF THE

Court and Cardinals there

Concerning

Religion and the Goſpel,

As they are delivered by

CARDINAL *PALAVICINI*

In his Hiſtory of the

COUNCIL of TRENT.

Engliſhed out of *French.*

With a Preface, by *GIL. BURNET*, D.D.

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THE PREFACE.

NOthing appears to us with more disadvantage than when we have entertained our selves with great expectations of it; for all that we can attain in this world, must needs fall short of those fair Idea's we propose to our selves. There was never any Instance which did more evidently demonstrate this, than the expectations from the Council of *Trent*, compared with the disappointment that followed, when the Issue of it was

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found ſo diſproportioned to the hopes were conceived about it.

When Pope *Leo* the 10th. gave out his Thunders againſt *Luther*, he appealed to a free General Council; and the Princes of *Germany* that received his Doctrine, preſſed the Emperor much to procure one. This was a Popular thing; for from the Days of the Councils of *Conſtance* and *Baſil*, it was univerſally received both in *France* and *Germany*, That Popes were ſubject to a General Council: but all that depended on the Court of *Rome*, look'd on this as a thing of dangerous conſequence; yet till the matter were laid to ſleep, it was not fit to hold a General Council out of *Italy*, for there they were ſafe: and the Pomp of a reconciliation with

with the *Greek* Church, in the Council held at *Ferrara* and *Florence*, through the Pageantry of which, an ill informed Age could not see, gave their Popes great credit; they were sure of *Italy*, that nothing could miscarry in a Council that sate on their side of the *Alpes*. This appeared signally in the Council of *Pisa*, which *Lewis* the 12*th*. held against P. *Julius* the Second, where the people, though under the *French* power, treated the Cardinals and Bishops so ill, that they were forced to remove from thence to *Millan*, and there their reception was not much better. And as all feeble Attempts do confirm those against whom they are made, so P. *Julius* drew great advantages from that opposition, by a Council which

he then held in the *Lateran.*

But now the Demand, a Free Council, out of *Italy*, gave them no ſmall terror; the Riches and Greatneſs of their Court depended on ſo many Exactions, Diſpenſations & other Oppreſſions, that it had been preſumption to have expected that theſe things, for which nothing could be pretended from Scripture or Tradition, ſhould have been defended or preſerved. It is true, the *Lutherans* had no great reaſon to expect any thing from a Council, nor is it to be imagined that they promiſed themſelves much from it. Generally all Biſhops condemned their Opinions, and they did ſo effectually beat down the Secular Intereſts of the whole Eccleſiaſtical State, that nothing but the force of Truth joyned with

with great Sincerity, could bring over any Aſpiring or Dignified Church-men to their Party: So that how much ſoever the Court of *Rome* might loſe in ſuch a Meeting, they were not like to gain much. But an Appeal to it was plauſible; they knew the Pope would not be eaſily brought to it. Diviſions were like to follow between the Court of *Rome* & the Clergy beyond the Mountains; and they knew that there could be no hopes of a Council truly called: So that if ſuch a one were called, as former Councils had been, they would not want good Reaſons to juſtifie their declining theſe Judges.

A General Council was a Demand which upon ſo urgent a neceſſity, a Pope knew not how

to deny, but they went about it with much caution. *Adrian* the Sixth carried too much of an Outlandiſh Simplicity with him to *Rome*, and without any difficulty promiſed a Council, confeſſed there had been many corruptions in the Court, that needed Reformation, and ſet about it in good earneſt; but theſe Diſorders were not ſo eaſily cured, they were become neceſſary to the Court; ſo he made but ſmall progreſs. The Diſtemper was too inveterate to be ſoon removed. But if the Court was little edified with his Methods, they found his Succeſſor a man after their own heart: he was well taught in all the Arts of the Court, and knew how to diſſemble and diſguiſe things well, and was as dexterous in turning

turning about where his Intereſt led him, as could be; but it was not without difficulty that he always put off the motion for a General Council: He once offered one within *Italy*, but he knew the *Germans* would not accept of it. The Effect of theſe Delays was, That *Luther's* Doctrines got thereby more footing in *Germany*; for there was not ſuch a colourable pretence for proceeding againſt them, as a Deciſion of a General Council would have furniſhed; and the Emperor finding it neceſſary to cloſe that ſtarting-hole to which they always betook themſelves, at length procured one: To which, the Biſhops chiefly of *Spain* and *France* went with very honeſt Deſigns, hoping to carry on with their Deter-

Determinations againſt Hereſie, ſome good Decrees for a Reformation; yet that they chiefly looked at, was to raiſe their own Dignity, and to beat down the ſwelled and uneaſie Pretenſions of the Papal Authority.

But the Popes were too hard for them, and as they bridled their Mouths with the *Proponentibus Legatis*, by which no motion could be made but by the Legates, ſo by their Intrigues with Princes, by the penſions and preferments that were given, by the Numbers of *Italian* Biſhops, and the great Dexterity of the Legats, Matters were ſo carried, that thoſe who called for that Aſſembly, ſuffered much by it,& the Popes who were very apprehenſive of it, gained more by it, than by all the Meetings

tings that ever they had had in the *Lateran*. The *Lutheran* Tenets were all condemned, and ſo there was now a better colour for proceeding againſt them. The Biſhops were much depreſſed, and at beſt made but *Delegates of the Apoſtolick See*, which did moſt effectually ſubject them to the Tyranny of that Court. Some Abuſes were put down; but thoſe were among the leaſt of theſe that were complained of, and the manner of putting them down, did prove the moſt infallible way of ſetting them up, with great advantage to the Court of *Rome*: For in all theſe Condemnations the *Prerogative of the Apoſtolick See was ſtill reſerved*; by which they plainly acknowledged a Power in the Pope to diſpenſe with them; and

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and it was better for the Intereſts of that Court thus to condemn them, than to have given a full allowance for them, ſince theſe Decrees could have no other effect, but raiſe the compoſitions for Diſpenſations higher, which it has ſince done ſo ſucceſsfully, that ſoon after the concluſion of the Council, it was found that all the Diſeaſes under which the Patient long groaned, were now redoubled by this unfaithful or unskilful Phyſitian.

It was no wonder then, if upon ſo great a Diſappointment, every body deſired to ſee the ſecret Arts by which the Court of *Rome* had ſo ſucceſsfully managed and turned ſo great an Engine; the *Lutherans* publiſhed all that their Intelligence brought them; but as that was not

not much, so what came from them, was generally suspected. The *French* being also dissatisfied with some Decrees of Reformation, which were thought contrary to their King's Prerogative, and the Rights of the *Gallican* Church, took great exception to these, and published the Instructions, Letters and Speeches of some of their Ambassadors and Bishops; but that was a lame account, and rather encreased than satisfied the curiosity people had.

At length the Famous History of that Council, written by Father *Paul* of *Venice* appeared; it was quickly carried beyond Sea from this City where it was first Printed, and put in many other Languages. The Style and way of writing was so natural

tural and maſculine, the Intrigues were ſo fully opened, with ſo many judicious Reflections in all the parts of it, that as it was read with great pleaſure, ſo it was generally looked on as the rareſt piece of Hiſtory which the World ever ſaw. The Author was ſoon gueſſed, and that raiſed the eſteem of the Work; for as he was accounted one of the wiſeſt men in the World, ſo he had great opportunities to gather exact Informations; he had free acceſs to all the Archives of the Republick of *Venice*, which has been now looked on for ſeveral Ages, as very exact, both in getting good Intelligence, and in a moſt careful way of preſerving it; ſo that among their Records, he muſt have found the Diſpatches of the

the Ambaſſadors and Prelates of that Republick that were at *Trent*, which being ſo near them, and the Council being of ſuch high conſequence, it is not to be doubted but there were frequent and particular Informations both of more publick Tranſactions and ſecreter Intrigues tranſmitted thither. He had alſo contracted a cloſe Friendſhip with *Camillus Oliva*, that was Secretary to one of the Legates, from whom he had many Diſcoveries of the Practices of the Legates, and of their correſpondence with *Rome*. Beſides many other Memorials and Notes of ſome Prelates that were at *Trent*, which he had gathered together.

His Work came out within Fifty Years of the Concluſion of the

the Council, when ſeveral who had been preſent there, were ſtill alive, and the thing was ſo recent in mens Memories, that few thought a man of ſo great Prudence as he was, would have expoſed his Reputation by writing in ſuch a nice matter, things which he could not juſtifie; never was there a man more hated by the Court of *Rome* than he was, and now he was at their mercy if he had abuſed the World by ſuch Falſhoods in matter of Fact as have been ſince charged on his Work; but none appeared againſt him for Fifty Years. The things were of ſuch importance to the Church of *Rome*, that every body concluded their concern in the Matter, as well as their hatred of the Author would have engaged

gaged them to write againſt a Book that had repreſented an Aſſembly which they called an Holy Oecumenical and General Council, whoſe Canons were to be received as a certain Standard of Faith, to be but a company of cunning and ignorant men, who many times underſtood not ſo much as the debates of the Friars that opened the Canons which they were to Decree: That all was guided by Faction and Intrigue; That the Legates took from them all the Freedom of any ordinary Meeting; That the honeſt Motions of ſome zealous perſons were alwaies check'd and ſuppreſſed; That all Attempts at a true and effectual Reformation were cruſhed; That they went on ſlowly or ſpeedily as it ſerved

either the Emperor's Turn, or the Pope's Ends; That under a pretence of finding a Temper to reconcile Differences, ambiguous Words were put in their Decrees, which were afterwards perverted to such Senses as did defeat all the good Designs of some there; and in a word, a man shall find a great deal of Art and dextrous cunning in the Shufflings and Policies of the Legates; but for any thing of Sincerity, or that savoured of men that sought the Truth, and depended on God for the direction of his Spirit, to which they pretended so highly, there is not so much as an appearance of it to cheat any body with, though he had ever such a mind to be cousened.

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Nor was it to be wondered, that thoſe whom they called Hereticks, did not acquieſce in the Decrees of ſuch a Meeting, which a Writer of their own Communion had ſo expoſed, that every good Catholick (as they call them) knew not how to defend it any other way but by that common and cheap Anſwer, That theſe were the Lies and Forgeries of a diſcontented Friar, who either out of Faction or Intereſt, deſigned to diſgrace the Church. This was eaſily ſaid, and very hardly anſwered; for though it was not reaſonable to reject a Hiſtory that had ſo many Appearances of Truth in it, without other Reaſons but that inconquerable one, That they would not believe it, becauſe it

liked them not; yet they were ſafe in this Incredulouſneſs, and there was no driving them from it, till at length Cardinal *Palavicini* with great Art and much Induſtry, did in a moſt infallible way give a confirmation, inſtead of a confutation of that Hiſtory.

Father *Paul*'s Work lay Fifty years at quiet in the poſſeſſion of the Belief of all that were diſintereſſed; and though ſome Writers of the Court-party were now and then pecking at it, yet none durſt take it to task. They could not pretend they deſpiſed it; for the credit it was in, ſet it beyond that. At length one undertook it; but dying before he had made any great progreſs, the Cardinal entered the Field, and that he might

might attain the Purple upon Merit, reſolved to vindicate the Council of *Trent*, and the Court of *Rome* from the Aſperſions of the former Hiſtorian. It was indeed ſafe to write at ſo great a diſtance, when the Third Generation from that Council was going off the Stage, ſo that whatever a man deſigned for Preferment, who could varniſh all he ſaid with fair and ſpecious colours, wrote of Tranſactions that were paſſed a hundred years ago, vvas like to be vvell received, and at leaſt few could upon authentical grounds diſprove it; and ſuch of Father *Paul*'s Friends, as perhaps knevv from vvhence he drevv his Informations, and could go to them again, were alſo dead: So that here lay a

great and juſt prejudice againſt the Cardinal's Work.

There was too much Art and Varniſh in his Stile, mixed with too many ingenious Apologies for things that could not be denied; this muſt needs make the Reader ſee that his Deſign in writing, was not to tell the Truth, but to defend his Church. So that he is rather to be looked on as an Apologiſt than an Hiſtorian. It is true, on ſome occaſions he makes bold with Popes, and not without affectation cenſures their Actions; but this is a common Artifice, to ſeem ingenuous in leſſer matters, that upon greater occaſions one may cozen others with a witneſs: yet thoſe that read him, will find that he is very cautious in his

his cenſures, and takes great care not to blame any of the former Popes, for the faults that were too apparent in his Patron P. *Alexander* the 7*th*. About this one that lived in *Rome* at that time, has publiſhed a very pleaſant thing. Pope *Alexander* did the firſt years of his Reign declare loudly againſt a *Nipotiſmo*; and had ſolemnly ſworn that he would never admit his Kindred into the Government, nor ſo much as bring them to *Rome*; but when Fleſh and Blood grew too ſtrong for theſe Reſolutions, he made a ſhift to ſatisfie his Conſcience about his Oaths, and brought them to *Rome*, and put the Government in their hands; which they managed with as many ſcandalous exceſſes as any had

who had gone before them in that nearneſs to the infallible Chair. But before this was done, the firſt Volume of the Cardinal's Hiſtory was finiſhed; and in it he had laid moſt of the faults of former Popes on their raiſing their Families and Kindred, and putting the Affairs of the Church in their hands: and all this tended to raiſe the eſteem of his Patron, who had reſolved to root out that Abuſe, from whence all the reſt ſeem'd to be derived; yet the Volume was not publiſh'd when the Pope had brought his Family to *Rome*, therefore *Palavicini* finding that what he had intended to ſet out for the Pope's Honour, would tend to his Diſgrace, and would alſo draw the Indignation of his Family upon

upon himſelf, ſuppreſſed that whole Impreſſion, and printed that Volume over again, leaving out all the ſevere reflections he had made on a Pope's raiſing his Family.

He vouches his Relations from the Memorials of many of the Prelates and Friars that were at the Council of *Trent*, which, he ſays, are to this day preſerved; and tells in what Libraries they are to be found, and offers very fairly full ſatisfaction to all perſons, who deſire a further information about them. If theſe were lying in *Paris* or *Venice*, or any other indifferent place, ſome would perhaps adventure to examine theſe Vouchers; but few will hazard on it at *Rome*. Beſides, there is untoward Jealouſie

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ſie got into the minds of people that they are not over-ingenuous at *Rome*. The forging of the Decretal Epiſtles, and the Donation of *Conſtantine* the Great, with many other things, has given the World ſuch prejudices againſt what they bring forth of that nature, that few will give credit to things that tend much to the advantage of that See, and are diſcovered at *Rome*, when men think they both lie for God and his Vicar, and for Preferment too, it will be hard to reſtrain them, eſpecially if they be of an *Italian* temper, and of Jeſuits principles; which, to ſay no worſe, are not very ſevere in the matter of Candor and Sincerity. We know what a Trade the Monks and Friars drove many Ages by

by Lies and Forgeries. If any thing might either raiſe the honour of their Order, or of the Houſe wherein they lived, a miraculous Story was firſt contrived, and either a Writing or ſome Relick was laid under ground, and then another dreams a Dream, that ſuch a Saint appeared to him, and told him to dig in ſuch a place for ſuch a thing: This being publiſhed, with great ceremony they made a ſolemn Search, and the credulous Rabble were thus cheated. It is ſaid of Thieves and Robbers, who have driven the Trade long, that even after they are diſcovered, and in the Jayl, they cannot give it over, but muſt be ſtill practiſing their old Arts. So *Rome* has been ſo long uſed to Forgeries, that after

after all the Discoveries that are made, they cannot hold their hands; and this in a great part lessens the Authority of those Journals and other Memorials that have been hid and unknown about a hundred years, and at length have appeared to serve a turn.

But there are two things in the Cardinal's Work, which have given great advantages to those who are not much disposed to any high esteem for that Council. The one is, That though in some circumstances, and less material things, he has said much to shew that Father *Paul*'s Informations were not just nor exact, yet upon the matter he represents the transactions as full of Intrigues, Artifices and Faction, as the other did;

did; only with this Difference, That Father *Paul* laid the heavieſt load upon the Legates and the Court-Party, and the *Cardinal* lays it ſometimes on the one, ſometimes on the other Faction; but generally on the Party that was for Reformation. In a word, no man that is not quite blinded with prejudice, can think, after he has read the Cardinal's Hiſtory, that the Holy Ghoſt had any ſpecial influence on the prevailing Vote in that Council; and it is as eaſie for a man to believe that the Succeſs of a Seſſion of Parliament, and thoſe Acts that are carried by the Authority of the Prince, the policy and dexterity of the Miniſters, and the zeal and induſtry of ſome Patriots, flow from the

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ſpecial direction of the Holy Ghoſt, as that the Council of *Trent*, according to *Palavicini*'s Relation, was conducted by the Infallible Spirit of God, in making their Canons and Deciſions; for we plainly ſee the ſame Intrigues and Practices, the ſame Arts, either to take off, or ſatisfie the oppoſite party, and the ſame Conduct and Method in the one that is in the other. The Reſolving the Houſe in a Grand Committee, was the ordinary practice of that Council; for a General Congregation was the Council in a Grand Committee, and this was an excellent Demonſtration of the Legates great Diſtruſt of the Holy Ghoſt: For they would never put any thing to the hazard of a Vote in a Seſ-

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sion, till they were sure of it, by putting it to the Vote in a Congregation; and if it went not there as they had a mind it should be, then they were to practise a little longer, till they had made the major Vote sure; and then when it passed in a Congregation, the Legates held a Session. He would be looked on as a man of great extravagance, who would study to impose on any body that is acquainted with the Methods of holding Parliaments, That there is any other Direction of God's Spirit than that Universal Providence that watcheth over and orders all humane Actions, accompanying or governing their Proceedings. Men are not so tame as to suffer such Mistakes to pass, and he that would make

use

uſe of his Wit or Eloquence, to perſwade any to ſuch an Opinion, would be ſo generally cried down, that people would not hear him in patience.

What muſt we then judge of thoſe who would make us believe that the Council of *Trent* was infallibly directed, when we plainly ſee by the Hiſtorian of their own Court, that it was managed with the ſame ſecret motions and ſprings, by which other Princes carry what they deſire from the Aſſemblies of their ſeveral States? and I dare ſafely challenge any that has read that Hiſtory, to ſhew me any ſtep or motion that is different from all other Secular Councils, or that does not clearly ſhew that they not only did not expect an infallible Direction,

rection, but knew they had it not; and therefore were to supply that defect by other Political Arts; and it is an undertaking well worthy of a Jesuit's Candor, to perswade the World that the Holy Ghost was among them, when their own deportment shews they themselves knew there was no such thing.

There is another Observation on the Cardinal's History, which is the chief Subject of the following Reflections, That he knowing most of the abuses in the Court of *Rome*, which from thence have spred over their whole Church, were things that could not be denied; and that it was no less evident that all the Decrees about Reformation, made at *Trent*, have

been ever since neglected by the Popes, goes about the excusing of that which he could not deny.

The Scheme he lays down is this, That *Christ designed a Temporal Monarchy in his Church: That men being but a composition of Flesh and Blood, we must not expect any high Reformation, nor raise things to that pitch, that only holy and good men will enter into the Service of the Church: That to maintain this Monarchy, and invite Great persons into the Interests of the Church, there must be vast Dignities and great Preferments: That these must be supported by some things, that taking things simply seem corruptions; but as men are, must be not only born with, but encouraged; therefore* Non-

Non-residences, Pluralities, Dispensations, Indulgences, Priviledges, Exemptions, *with a Thousand other Abuses in the Datary, must still be kept up, since they are necessary for bringing in that Revenue which must support the Monarch of the Christian Church, and his Princes, the Cardinals; who, if they lived in the simplicity and poverty of the first Ages of Christianity, could not attract that Esteem and Reverence from a Carnal World, which keeps up their Greatness and Authority. It is true, Christ and his Apostles took other methods, and by their wonderful Holiness, and constant Labours, planted the Gospel: But the Church was then in its Infancy, and needed Milk; but now that it is grown up to a full Age; it requires stronger Food, and Motives that prevail more*

on the Appetites and Intereſts of frail men.

It were to be wiſh'd that good things were well done, and that the Church were cleanſed from all Abuſes; but theſe are the Idea's *of Speculative perſons, who know not men, and underſtand not Buſineſs; and therefore all Reformations that are not practicable, and cannot well conſiſt with mens corrupt Intereſts, are to be rejected; and thoſe who promote them, are either weak, though zealous, or factious and diſcontented perſons, who deſign to beat down the Greatneſs of the Papal Monarchy, by withdrawing from it thoſe neceſſary Supports.*

And may not ſuch a Scheme of Maxims be well called a *New Goſpel*, proceeding from New Lights? This the Witty and Judicious Author of the fol-

following Reflections, thought was so great an injury to that Church of which himself was a Member (being as I am credibly informed, of the *Sorbon*) that he would needs expose it; which he thought might be better done by bringing the Cardinal's Maxims under some Heads, and laying them together, with the Consequences that naturally flow from them, than by any laboured or learned Confutation of them. And indeed they do at first view discover such an opposition to the Spirit of Christ, and the Gospel, that no man who has a right taste of the one, but must see it in the other.

The Reader will be easily able to judge whether a Church founded upon, and governed

by ſuch Maxims, be liker to be a *Babel* raiſed up, and carried on by humane Arts and carnal Policy, or a *Jeruſalem*, built on the Foundation of Chriſt and his Apoſtles. And indeed the Cardinal has fully ſatisfied us, That whatever reſpect the Court of *Rome* pretends for Tradition, and the Doctrine of the Ancients, that is only becauſe they think in ſome points of Controverſie to have the better of the Proteſtants with that Weapon, yet in their hearts they deſpiſe the Rules & Opinions of the Fathers, as the fond conceits of Chriſtianity in Childhood, & far ſhort of their Refinings in Policy; and therefore though there are many things practiſed and encouraged among them, which the Ancients not only knew nothing

thing of, but hated with a perfect abhorrency; yet their Sentiments are not of ſufficient Authority to make them throw out any thing that brings them in advantage; and any Objection from the Fathers, get no better Anſwer than this, That the Church was then but in its Infancy; but as ſhe grows older, ſhe becomes wiſer than Chriſt or his Apoſtles were. Theſe are excellent Arguments to perſwade men to hold the Deciſions of that Council, or the Practices of the *Roman* Court in high eſtimation. In all this *Palavicini* was much to be pitied; for both by other parts of that Work, and ſome other of his Treatiſes, it ſeems he had good Notions both of Virtue and Devotion; but

it was his Misfortune to undertake a Work which could not be finiſhed without touching it in ſeveral places with ſuch a Pencil.

It is obſerved of men bred all their Life in Schools or Cells, who have never gone without their Precinct, nor converſed in the wide World, That when they appear in publick, they mix their Works or Diſcourſes with many Conceits which they think witty and fine, but appear extravagant, antick and ridiculous to the World, who vouchſafe them no better Name than Pedantry. So fares it with one bred at or about *Rome* all his Life, where the Abuſes of that Court, through a long practice, are legitimated, and eaſily coloured over with ſome

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ſlight excuſe, which paſſes there, becauſe either men dare not ſpeak out what they think, or the want of Eccleſiaſtical Learning, and of a deep ſenſe of the Paſtoral Charge, makes them ſoon ſatisfied with any Anſwer, ſince they underſtand not the weight and force of the Objections that lie againſt thoſe Abuſes. But whatever operation ſuch things may have about *Rome*, when they once paſs the Mountains, and are ſeen by men more diſintereſſed and awake, they appear ſo fooliſh and childiſh, that no man needs to be at the pains to confute them, it is enough to read or hear them.

The following Diſcourſe was with much care ſuppreſſed beyond Sea, yet found its way into

to

to *England*, and fell into the Hands of one who was so Generous, as to oblige the Nation, by putting it into their Language: His Translation as far as I have compared it, is exact and true; the only Fault that I found in it, is from his great care to be faithful, which has made him follow the *French* phrase too near in some Passages: But for a Translater, this is to err on the safer side.

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CHAP. III.

The only Rule of the Politick Church Government, is, its Felicity according to the Flesh, in this World, and in the other, under the Authority of one sole Monarch of the Universe, who is the Pope; to whom all Christian Kings are Tributaries and Subjects, and who hath, or ought to have for his Inheritance or Demean the Riches of all the World, whose Honours and carnal Pleasures make the Churches Splendor and Felicity. Jesus Christ hath merited them for her by the effusion of his Blood, to render her Visible, Perpetual, and Remarkable, as the most happy according to the Flesh, of all other Republicks, that are, that shall be, or that ever were upon Earth. CHAP.

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CHAP. IV.

Twenty Reaſons that prove the Neceſſity of the Riches, Honours & Voluptuouſneſs of the Church, to make thereof a Goſpel according to the Fleſh, the Vocation of all the World to Faith, and a part of that World to the Eccleſiaſtick Life, without which, Riches, Honours and Voluptuouſneſs, the Church having no Reputation among them who fancy thoſe things, would periſh, not being able to ſubſiſt happy, according to the Fleſh, if her Miniſters were poor, as formerly, and if they had not vaſt Riches, as the Glorious Cardinals, who are at this day the Pope's Courtiers: Here alſo ſhall be ſhewn the unluckineſs, the ſhamefulneſs, and even the Vice of Poverty,

verty, whereof God in his Providence, is no Author, but Sin; or only Fortune, which on this score, may be accused as the Enemy of Virtue.

CHAP. V.

Here are related the Twelve ordinary means, inriching the Court of Rome, and maintaining the splendor thereof, according to the flesh, which is the act of all Religious Policy, the most pious, and the most important. The Twelfth and most efficacious of those means, to teach every where the Gospel according to the Flesh, and this Religious Policy according to the Doctrine of Aristotle, to whom the Church is beholden for many Articles of Faith; is to establish Colleges of Jesuites, with power to set up the Inquisition,

tion, and to be high Commiſſioners in that Holy Office; to make out proceſs againſt all them who ſhall differ from the ſentiments of that Philoſopher. And that theſe Jeſuites ſhall have a general grant of all Privileges granted to the other Monaſtical Orders; although St. Bernard hath blamed thoſe privileges; for on the other hand they be approved by Nicholas Machiavel.

CHAP. VI.

Here be related the Intereſts and different Sentiments of the Catholick Chriſtian Crowns, and Republicks according as they are more or leſs favourable to this Religious Policy according to the Fleſh, and 'tis made appear that there's none more oppoſite than thoſe of the Crown and of the Church of France,

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France, *which proposed no less at the Council of* Trent, *than to throw down the Churches Monarchy and Empire, and to take away the splendor of the Court of* Rome.

THE

THE NEW POLITICK LIGHTS OF Modern *Rome*'s CHURCH-GOVERNMENT.

OR,

The New Gospel according to Cardinal Palavicini, *Revealed by him in his History of the Council of* Trent.

The Design and Partition of the Work.

THIS Work is divided into six Chapters. In the first, by the Cardinal's own Words will appear the Necessity, the Utility, the Nature, and the Excellency of that same Religious Policy which renders men happy in this world and in the other.

This Policy, to be true, ought to be, according to *Aristotle*, and according to the

Fleſh, which diſtinguiſhes it from the falſe Policy of *Mahomet*, that's pure Tyranny; and from the indiſcreet and ſcrupulous Policy of certain zealous and weak Ignorants, who not believing that one may be happy in this world and in the other, carry the Virtue *Policy* into the exceſs of an ideal and extravagant Reformation, as Pope *Adrian* the 6*th* would fain have done, who in ſooth was a moſt ſpecial Prieſt, but a very ordinary Pope; *Ottimo Eccleſiaſtico, Pontifice mediocre.*

In the Second Chapter are related and refuted five general Maxims of thoſe zealous and ſcrupulous Ignorants who pretend that Religious Policy ought to found the Rules of its governing upon that which ſhould be according to God, and not upon that which may be agreeable to the Fleſh in the ſtate of corrupt Nature, and who believe that what is beſt to be done, is alſo beſt to be commanded; following Antiquity, Councils and the Vote of a Commonalty of private Biſhops, which theſe zealous people regard as little Kings *Il volgo de' Rè*, and as ſo many ſmall Popes in their Dioceſſes *à guiſa di Papi*; whereas by Rules of the Policy indeed, the Pope cannot conſider them otherwiſe than as little Biſhops, *picciioli Veſcovi*; Babies, *Fanciulli*; indiſcreet Zealots, *per indiſcrezione di zelo*; Impertinents, *impertinenti*; Inſolent, *inſolenti*; Buffoons, *i Buffoneſchi*; in a word, unruly headſtrong Coach-horſes, ſtill ready to run away

away with the Coach, *Una Carozza trata da Cavalli che volino*; & Ignorants, who cannot skill the manage of the *Roman* Court, *ineſperti di maneggio*; all as theſe Qualities may belong to them ſome or others reſpectively.

In the Third, will be made evident, that the only Rule for politickly Governing the Church, is its felicity according to the Fleſh in this World, and in the other, under the Authority all-puiſſant of a King, ſole Monarch of the whole Univerſe, who is the Pope, *Signore del Mondo*; of whom all his Chriſtian Kings are Tributaries and Subjects; *Molti Regni al loro Monarcao*; whoſe Revenue is made up of the riches of the Univerſe; *avendo per patrimonio le ſuſtanze de' ſudditi*; & whoſe Honours and Pleaſures make the ſplendor &carnal Felicity of the Church. That Jeſus Chriſt hath merited this Church by the effuſion of his Blood, to render it viſible, perperual and remarkable, as the moſt happy according to the Fleſh, of all other Republicks that are, that ſhall be, or ever have been upon Earth; *queſto governo diſegnato da' Chriſto più felice che ſia in terra.*

In the Fourth, will be alledged Twenty Reaſons proving the neceſſity of the Riches, Honours and Voluptuouſnes of this Church, to make thereof a Goſpel according to the Fleſh, and a Vocation of all the World to her Faith, and part of that World to the

Eccleſiaſtick State: Without which Riches, Honours and Voluptuouſneſs, the Church, having no reputation among them who fancy thoſe things would periſh, not being able to ſubſiſt happy according to the Fleſh, if her Miniſters were poor as formerly, and if they had not vaſt Riches, as the glorious Cardinals, who at this day are the Pope's Courtiers; *Glorioſi Cardinali.* Here alſo ſhall be ſhewn the unluckineſs, the ſhamefulneſs, yea, and even the Vice of Poverty, whereof God in his Providence is no Author, but Sin, or only Fortune, who on this ſcore may be accuſed as the Enemy of Virtue; *poter' accujar la Fortuna come nemica della virtù.*

In the Fifth, will be related the Twelve moſt ordinary Means to enrich the Court of *Rome*, and to maintain the Splendor thereof according to this World, which is the moſt important and the moſt pious action of all the *Religious Policy.*

The Twelfth and moſt effectual of theſe Means is the eſtabliſhing of Colleges of *Jeſuites*, to teach the New Goſpel, and this ſame *Religious Policy*, all according to the Doctrine of *Ariſtotle*, with power for them to ſet up the *Inquiſition*, and to be High Commiſſioners in that Holy Court, making out Proceſs againſt all them who ſhall differ from the Sentiments of that Philoſopher. And over and beſides, with a general Conceſſion to them of all the Priviledges granted

ed to the other *Religious Orders*, although found fault with by S. *Bernard*, *Non ſodiſfece pienamente à San' Bernardo*; becauſe on the other ſide they are approved by *Machiavel*, *per Confeſſione dello ſteſſo* Nicolo Machiavelli.

In the Sixth, will be diſcourſed the Intereſts and the different Sentiments of the Catholick Chriſtian Crowns and Republicks, in relation to this ſame *Religious Policy*, according as they are more or leſs favourable or oppoſite thereunto, it will be made apparent that there is none of them more oppoſite than thoſe of the Crown and of the Church of *France*; *la qual tendeva ad abbatre la Monarchia e levar lo ſplendore e l' imperio della Corte Romana.*

The Concluſion will be, That the *Council of Trent* ought to be taken and interpreted after the ſenſe and meaning of this ſame *Religious Policy* according to the Fleſh, that makes men happy in this world and in the other, not in the ſenſe and meaning of thoſe zealous Ignorants, who would have all obſerved that is ordain'd by that Council, & would thereby eſtabliſh their Ideal Reformation. But in the ſenſe and meaning of thoſe who would follow the Doctrine of this our Cardinal; according to which, by leaving to the Pope full and whole power in the Shop or Office of *Diſpenſations*, *Sopra la bottega di diſpenſazioni*, to grant them as he pleaſes, and even to derogate from the Canons, it will clearly be ſeen, that that Council

brings incomparably more advantages to the Church, than the Hereſie either of *Luther* or *Calvin* have cauſed Loſſes or Miſchiefs to it; *maggior accreſimento di bontà per mezzo del Concilio che non fù ſcemato dell' iſteſſa Ereſia*; becauſe being taken in that ſenſe, it teaches men a Policy and a Goſpel according to the Fleſh, with the means to be happy in this World and in the other. This will be henceforward, as our Cardinal promiſes to himſelf, an invincible Defence of the Catholick Religion againſt all the Hereticks, Infidels and Atheiſts who may have the preſumption to write againſt it, or againſt the *Council of Trent*: For it can be no longer doubted but that the Holy Ghoſt aſſiſted in a ſpecial manner at that Council, to hinder that it ſhould ordain nothing but what might be profitable to the Church; the Hereticks themſelves having taken up and owned thoſe words of Monſieur *de Lanſac*, the *French* Ambaſſador, which are ſince become ſo famous throughout the World; That the Pope ſent every day from *Rome* the Holy Ghoſt to *Trent* in a Cloak-bag; *Lo Spirito Santo veniva portato nella valigia:* For, though at firſt bluſh theſe words ſeem impious, yet by means of the Scholaſtick interpretation that this Cardinal beſtows upon them, he makes ſubtilly to appear that their ſenſe is exactly true, ſolid, Catholick, and that there are no longer any but Ideots that are able to perceive in thoſe words any ſhadow

or appearance capable to ſtartle their weak and ignorant Devotion. Lo how it hath ſteaded the Cardinal to have paſſed a Maſter in School-Divinity, and *Ariſtotle*'s Philoſophy; and Lo wherein this Philoſophy is profitable to the Church! for he that knows well how to handle it, turns againſt the Hereticks themſelves the Shot which they thought to diſcharge againſt her. And in fine, from what they ſay, that the Holy Ghoſt was ſent by the Pope in a Cloak-bag to that Council, one proves the aſſiſtance of the Holy Ghoſt in that Council; ſo then the Hereticks muſt own they are overcome. And whoſo does not approve the Government of the Church, ſuch as it is this day under the Pope's Royalty, according to the Rules of this our Cardinal's Policy, muſt manifeſtly be either a Fool or a Seducer; *Chi per approvare una forma di Republica non ſi contenta di queſto, ò è inſano, ò è ſeduttore.* And ſo all good religious Politick Chriſtians ought to pray God, quoth the Cardinal, that it would pleaſe him to cauſe the Spirit of S. *Peter* to live ſtill in all his Succeſſors, as it lives now at this day in him that reigns. *Preghino Iddio che faccia vivere ſtabilmente com' oggi vive lo Spirito di San' Piedro * ne' ſucceſſori.*

* *Alexand.* VII.

CHAP. I.

The Neceſſity, the Utility and Excellency of Religious Policy; *It renders men happy in this world and in the other.*

ARTICLE I.

According to our Cardinal, *there is nothing more important for a Chriſtian, than to be a good* Polititian; *and it was to inſtruct Chriſtians in the* Maxims *of the* True Policy, *that the* Cardinal *undertook his Hiſtory of the* Council *of* Trent: *This* Policy *is that of the worldly wiſe, for the eſtabliſhing of which, Jeſus Chriſt preached the Goſpel, that he might teach men to be happy in this World and in the other.*

Ariſtotle ſaith, That a man who ſins and commits, for example, Murder or Adultery, believing that thoſe Actions are good, does more miſchief to humane Society

Society by his Error, than if he knew thoſe Actions to be ill, and yet would not leave off committing them: *Secondo* Ariſtotele *ſarebbe più nocivo al commercio umano chi uccideſſe e adulteraſſe, perſuaſo tali attioni eſſer buone, che conſapevole della loro malizia.* *Hior. del Conc. di Tr. l. 14. c. 13.*

Which makes one perceive that there is nothing of greater import, than to inſtruct the underſtandings of men, and cure their Errors; but chiefly thoſe Errors oppoſite to true Policy; becauſe Policy is the firſt and ſupream of all the Moral Virtues; *la quale è la ſuprema delle virtù morali*: the reaſon of this Virtues excellency is, for that it hath for Object the common Good, which is the nobleſt of all Goods: *Eſſendo ella uno ſtudio del ben' commune ch' è il più nobile di tutti beni.* *l. 5. c. 16.* *Ibid.*

Hence, according to the ſame *Ariſtotle*, it being ſo that the corruption of the greateſt Good brings forth the greateſt Evil, *Il peggior Veleno riſulta dalla corruzione dell' ottimo*, it follows, that there is no Error more pernicious, nor no Crime rendring men greater Villains, than falſe and corrupt Policy; *La quale è il piu ſcelerato de vizii*; becauſe 'tis contrary to the greateſt of all Goods: *Si come contraria à quel preſtantiſſimo Bene*: So that there is nothing more important, than well to diſtinguiſh between Policy taken in the vulgar ſenſe, *di huomini volgari*, and the true Policy of Knowing and Learned men; *Trà la politica vera inteſa da' ſcienziati*; for falſe and corrupt Policy is accurſed. *Queſta Politica eſ-* *l. 1. c. 13. & l. 7. c. 2.* *l. 5. c. 16.* *Ibid.* *Ibid.* *Ibid.*

ſecranda.

ſecranda. The reaſon is, That that Policy, inſtead of propoſing for its End the Good of all men, and how to render them happy in this World and in the other, either propoſes to it ſelf but the welfare of one ſingle man only, whom it makes all men beſide to ſerve; rendring them miſerable, to hatch out of their Miſery the Felicity of that one man; like the *Turks* Policy, throughout the whole Extent of his Dominion: *Qual è la Politica del Dominio Turcheſcho:* Or elſe in propoſing to it ſelf the the welfare and felicity of all Particulars, it ſets awork to arrive thereunto, nothing but extravagant Conceits; *Concetti ſtravaganti*; ſuch as are the Thinkings of ſome zealous and ſcrupulous Ignorants, without Experience: *Perſonne zelanti mà ineſperte:* Therefore there is nothing more imports than to enlighten the Underſtanding of man, which alone makes up the man; *che ſolo e l' huomo*, and to make him better by giving him knowledge of the moſt important Truths; that is to ſay, thoſe Truths which compoſe the Policy of the Learned: *Per migliorare l'intelletto co'lla notizia d'importantiſſime verità per ammaeſtrare il lettore nella Politica.* By the Learned or Knowing, I mean, quoth the Cardinal, thoſe who skill the World; *Periti del Mondo.* The Deſign then that the Cardinal hath propoſed to himſelf by ſetting forth this Hiſtory of the *Council* of *Trent*, is to defend and maintain the Catholick Religion by the Policy,

l. 5. *c.* 16.

Introd. c. 10.

l. 16. *c.* 10.

Introd. c. 1.

Proem.

l. 1. *c.* 5.

Policy,

licy, and according to the Policy of thoſe who skill the World; *Queſt opera ch' è una diffeſa della Catolica Religione*; and to make you ſee that the Policy of the Catholick Religion according to the World, is that which is true; becauſe that by following its Maxims, a man is happy here below, and in the other Life. Wherefore, quoth he, I do undertake to defend the Judgments given by all the Earth Aſſembled in the Council of *Trent*; *Però diffendendo io nel giudicio del Mondo*; and therein I maintain, goes he on, the Cauſe not of one private Client, but of the whole Catholick Church; *Non un privato Cliente mà tutta la Chieſa Catolica.* So he pretends to make you ſee in the Proceedings and in the Decrees of the Council of *Trent*, that the preſent Government of the Church being formed according to the Rules of worldly Policy, and being the moſt profitable to the true common Good, that one can imagine according to the Fleſh, in this world and in the other, is that Government which Jeſus Chriſt himſelf, who is the Wiſdom Incarnate, came to eſtabliſh upon the Earth, and for which he hath ſhed his precious Blood, *Queſto governo diſignato da Chriſto.*

l. 22. *c.* 5.

Introd. c. 2.

l. 1. *c.* 25

ARTI-

ARTICLE II.

The Church may be considered in two manners; according to the Flesh, and according to the Spirit; and so these are two sorts of Felicity or welfare of the Church; Jesus Christ had them both in view.

TO comprehend perfectly the Mystery of this *Religious Policy* of the worldly wise, know ye that the Church may be considered in two manners, quoth Father *Diego Lainez*, Second General of the *Jesuits*; the first, according to the Flesh, the second according to the Spirit; *secondo la Carne, secondo lo Spirito*; according to the Spirit, quoth he, the Church is the Temple of Charity; *Stanza di Carità*; according to the Flesh, she is the Fountain-head of all temporal profit, *Fonte di utilità temporale.*

l. 23. c. 3.

Ibid.

So that according to these two Considerations of the Church, a man may conceive two sorts of common Good and Felicity; the first according to the Spirit; the second, according to the Flesh: The Felicity after the Flesh, is that of the World, which consists in Riches, Honours, Pleasures, Glory, Splendor and carnal Delights; The Felicity after the Spirit,

Spirit, is Divine, and works a ſupernatural courſe of Life. *La vita ſupraumana.* This Felicity is the Object of Heroick Virtues; *Vertù eroica.* The Felicity according to the Fleſh, is humane, civil and temporal; *Felicità civile; l'umana felicità de fideli che rendono felice la Republica in terra,* and the hope of this Felicity makes all civil and humane Virtues to bud and ſpring out; *fa germogliare le inſigni virtù,* and renders man happy according to the Fleſh in this world: Whereupon it follows that true *Religious Policy* ought alſo to be carnal, becauſe it ought to have for Object, the making the Church happy, not only according to the Spirit, but according to the Fleſh, and to beſtow on her a Felicity not only Divine, and of the other Life, but humane, temporal and earthly, in this world; now there be none that can better judge what that true Felicity is, than thoſe that be Sages after the Fleſh; that is to ſay, worldly wiſe; *periti del mondo ſecondo la Carne*; and ſo for to know well what is the true Policy of Jeſus Chriſt, one needs but to know what that is of the People of the world, not of the Vulgar, but of the knowing and enlightned World, whoſe Maxims our Learned Cardinal goes on here to teach us.

l. 8. *c.* 17.

l. 1. *c.* 25.

l. 24. *c.* 8, & 10.

l. 1. *c.* 25.

l. 8. *c.* 17.

Ibid.

ARTI-

ARTICLE III.

Jesus Christ came to establish the most commodious kind of Government for the Humane and Temporal Felicity of the Believing; yea, and that is the most Religious which is the most Commodious.

LEt us suppose, quoth the Legate *Alexander*, sent by Pope *Leo* the Xth, to the Diet at *Worms*, That Jesus Christ were ready to change the Government of the Church, and to fit it to our convenience, *Fingiamo che Cristo sia pronto di mutar' la sua chiesa a commodo nostro*, do ye think he should change it from that which we see it at present? Surely no: So then we ought to conclude, that Jesus Christ hath fitted his Church with such a Government that there can be none imagined more conform to humane Felicity after the wish of the worldly wise, and after the Flesh. Now it is certain, that the desire of all after the Flesh, is to be happy in this world as well as in the other; so then conformably to this Wish hath Jesus Christ formed his Church; *Che Christo hà formata la sua Chiesa in quel modo eti' è più conforme eziandio all' umana felicità.*

l. 1. *c.* 25.

Also the same Pope *Leo*, to extinguish

Luther's

Luther's Hereſie, gave in charge to his Nuncio's, to repreſent to the Emperour *Charles* V. That it was neceſſary to deſtroy that Hereſie, for Three Reaſons: Firſt, In regard of the eternal Salvation of the Flock of Chriſt. There's the Divine Reaſon that reſpects the Life to come. *Per l' eterna ſalute del grege Chriſtiano.* The Second, For the Quiet of the Politick Government. *Per la Tranquilità del Governo Politico.* There's the Humane Reaſon, and the Humane Intereſt of this Life. The Third, For the Preſervation of the Apoſtolical Principality. *Per la Conſervazione del Principato Apoſtolico.* There's a midling Reaſon, betwixt Divine and Humane; for that the Pope is Mediator betwixt God and Man, betwixt Heaven and Earth; *Il mezzano frà il Cielo & la Terra*; that is to ſay, a Mediator that knows perfectly well how to make agree together the two Wiſdoms, that of God, and that of the World, that which is ſpiritual, and that which is temporal; and 'tis even in this that the perfection of Religion conſiſts, and which, by conſequence, makes up the height or top of *Religious Policy*, which tends to make men happy in this World here, and in the other.

l. 1. *c.* 23.

l. 1. *c.* 1.

ARTI-

ARTICLE IV.

The Measures and Rules of the Churches Government, according to the Wisdom of God, ought to be taken from the Publick Good; that is the End that Jesus Christ had in view.

'TIs certain, that the Common Good, being the End and Object of Policy, is the Measure of all the Judgments, of all the Laws, and of all the Actions of that Policy; for example, to judge wherein consists true Honour, even temporal; and according to the times, we must fall to examine what is profitable for the Publick Good; for there is no other true Honour: So that the Common Good is the measure of all Politick Judgment, *Il vero onore di cui è misura il ben publica*: And the Policy that is guided by this End, is that of the truly Learned and Knowing men, *Politica vera intesa da scienziati.*

l. 1. *c.* 26.

l. 5. *c.* 16.

On the contrary, 'tis Popular Judgment that is not guided by the Common Good, but forms its Conclusions upon another Principle. The good which popular judgment proposes to it self either for Principle or End, is not a true Good, but an Idol, that witless and unruly Heads forge and work up according to their Fancy:

l. 1. *c.* 16.

cy: *Onore popolare ch' è un Idolo fabricato da ingegni ſtolidamente feroci.* l. 1. c. 26.

Now for to diſcern well what is the true common Good of the Church, there needs no more, but to mark what is the common Good that Jeſus Chriſt had in view when he inſtituted the Government of his Church; for the end is the meaſure whereby we judge what is good and fit to be done in all actions, *fine ch' è la miſura dell' opportuno in tutte le azioni*; through knowledge of the true common Good, a man ought to judge of true or falſe policy. l. 2. c. 2.

The true is founded upon Virtue, and upon Zeal, the falſe, upon Fraud and private Intereſt, *i fondamenti nella virtù e nel zelo, ò nella fraude e nell' intereſſe*; By means of theſe politick Virtues, a man arrives to the politick Felicity of this Life, which is the recompence of them, and which conſiſt in Riches, Honours and Pleaſures. Ibid.

C ARTI

ARTICLE V.

For to know well the Common Good which Jesus Christ had in view, a man should judge thereof by the Doctrine of Aristotle, *and other wise Heathens.* Luther's *Heresie had never happened but through his slighting of* Aristotle.

IF Jesus Christ had taken for the End of his Policy, only the common Good after the Spirit, and not according to the Flesh, and temporal Convenience, without doubt it would not have been safe to consult *Aristotle* and the wise Heathens, to know the Nature of that common Good which Jesus Christ had in view, and the Qualities thereof; but Jesus Christ having it in view to fit up the Government of his Church on humane Felicity, whereof it is capable in the judgment of the worldly wise, 'tis not possible that he should teach contrary to the Teachings of *Aristotle* and the Heathen Sages, *come si la chiesa di Christo predicasse ch' e contrario non dico à l'insegnamenti d' Aristotele mà d'ogni tolerabil' republica de' gentili.* Jesus Christ was the Wisdom Incarnate, the Source of all true Wisdom, be it never so Paganish; so then he did establish the Government of the Church the best that could be, in the judgment

l.7.c.9.

judgment of the worldly wise, though Pagans. He never prescribed her a Government to be changed for a better; for can any body be perswaded that Jesus Christ did form a Government that was not the best of all? *dovremo noi persuadere che la sapienza incarnata istituisse la sua chiesa con un governo il qual non fosse de' migliori?* l. 8. c. 7. To judge then what's the Government that Jesus Christ established, one needs only to judge what is the best of all Governments according to those that be Sages of this World; for one Wisdom never opposes another Wisdom; the Fountain is no enemy to its own Streams. The Philosophers were Sages according to Sense, according to Flesh, according to humane Reason; thereafter they knew the common humane Good, and what was best for Commonwealths; it is not possible then that Jesus Christ having the same Good in view, should lesson us contrary to the Teachings of the Philosophers.

And in effect, there is no doubt but if *Plato* and *Aristotle* lived in our dayes, they would experience that there was never Commonwealth more civil, more politick, better improved, more noble, and more virtuous than the Catholick; *se Platone ò Aristotele vivessero à nostri giorni esperimentassero che nessuna Republiqua è ò fù mai più culta, più nobile, più virtuosa, che la catolica.* l. 12. c. 3.

It follows then, that the common Good of the Church considered according to the

Fleſh, hath nothing that is contrary, and which is not extreamly conform to the Publick Good, ſuch as the Philoſophers ſet it forth. All the Difficulty that they had in their times, was to find out means to eſtabliſh that publick Good, and to make it practicable; and this is that which Jeſus Chriſt hath done in a manner, which the Philoſopher would have been very capable of, and very much ſatisfied with.

It chanced that *Luther*, not being willing in his Doctrine and Practice, to follow the Maxims of *Ariſtotle*, ſlighting that Philoſopher, through that ſlight, his Hereſie gained ground; which, as it was contrary to the Principles of *Ariſtotle*, ſo did *Luther* endeavour to deſtroy the reputation of that Prince of Philoſophers; *mà perche sì fatta dottrina appariva contraria à principii della retta filoſofia inſegnataſi da Ariſtotele, procurò d' eſtinguer la ſtima di queſto filoſofo come d' huomo che ſcriveſſe molti errori contro alla fede.* *l.* 1. *c.* 8.

Slighting of *Ariſtotle*, hath alſo cauſed, that *Luther*'s Sect never had any Writers of a much elevated Genius, *il diſprezzo d' Ariſtotele fece che frà ſui ſequaci appena può annoverarſi ſcrittori di relevato intendimento*: Thoſe Hereticks laught at that Philoſophers Arguments ſo full of Learning, reducing all they taught, to the underſtanding of the *Greek* and *Hebrew* Tongues, *ridendoſi degli argomenti ſcientifici, & diquanto inſegnavo Ariſtotele* *l.* 1. *c.* 17. *l.* 1. *c.* 23.

ristotele il tutto reducevano all' intendimento della lingua greca & dell' ebrea.

Carlstad curſed *Ariſtotle*, whoſe Doctrine, ſaid he, corrupted Divinity, *Carloſtadio malediceva Ariſtotele, la cui dottrina haveſſe corrotta la Teologia*, and as for *Luther*, he plotted to ruine that Philoſophers Reputation, *machinava d'abattere Ariſtotele nella filoſofia.* Here was that then which deſtroyed them, they did not know how to piece the Policy of Jeſus Chriſt and that of *Ariſtotle* together; for at laſt, let them ſay what they will, it is certain that if *Ariſtotle* had not writ, and ſo taught the Church to diſtinguiſh well, ſhe would have lacked at this day a many Articles of Faith, for which ſhe is beholden to that Prince of Philoſophers, *di ciò ſi doveva in gran parte l'obligazione ad Ariſtotele, id quale sè non ſi foſſe adoperato in diſtinguer accuratamente i generi delle ragioni, noi mancavamo di molti articoli di fede: Paul Soave* thinks *Ariſtotle* to be jeered by this Diſcourſe; but our Cardinal-Hiſtorian doth indeed approve of *Ariſtotle*, and not jeer him, and makes the Truths of *Ariſtotle* admirably to appear.

l. 3. *c.* 13.

l. 1. *c.* 3.

l. 8. *c.* 19.

ARTI-

ARTICLE VI.

Through the ſlighting of Ariſtotle, Luther *would not endure that Intereſt Humane and according to the Fleſh, ſhould have its ſhare in Government of the Church; he is followed by certain zealous Ignorants; One ought to ſhun that their Exceſs.*

'TIs neither permitted, nor expedient, ſaid *Martin Luther*, to regulate Divine things by Humane Intereſts, *non eſſer nè lecito nè ſpediente regolar le coſe di Dio con gli umani intereſſi.*

l. 1. c. 27.

He rejected not this conduct of Affairs. but only becauſe it did plainly ſhew that Kings might be ſtirred up by the Motive of humane reſpects, as well as by that of God's Intereſts, to ſet themſelves againſt that Hereſie, *che per riſpetti così divini comè umani poſſono muovere i Rè & i Regni Chriſtiani à perſegnitar l'ereſia.*

l. 1. c. 25.

Now Humane reſpects be thoſe we call Humane Reaſons, which have for Object humane Felicity according to the Fleſh: Jeſus Chriſt had in view this Felicity as well as *Ariſtotle*, and their Sentiments make up a judgment the moſt humane imaginable, and oppoſite to that Cenſure (forſooth) of thoſe ſame zealous ones, which is a Reſolve Ideal and impoſſible in the Practice, contrary to Experience, and which doth not procced but from

from Ignorance of the things of the world. This Cenſure or Opinon cries nothing but *Reformation, Reformation*; which is nothing but Idea and Extravagance, *quella riformatione ideale per cui gravada il zelo imperito di perſone per lo più non eſperte; concetti ſtravaganti:* Thus 'tis plain, that the Government of the Church ought not to be regulated by the judgment of thoſe, who have not experience of the World: 'Tis properly this Experience that makes up that which is called Knowledge of the World, after the which alſo, Jeſus Chriſt did form the Government of his Church. *Intr. c. 10.*

ARTICLE VII.

The Diſcernment of zealous and ſcrupulous Ignorants is very different from that of perſons that have experience of the World, and knowledge of the Times.

'Tis certain there be ſuch zealous perſons, without experience of Civil Affairs, and the preſent courſe of the Politick world, *perſonne zelanti ma ineſperte negli affari civili e nel corſo del preſente mondo politico*, who have none of thoſe Lights which afford that experience, *niente illuminato da peritia.* This ſort of zealous Folk have *l. 16. c. 10.* *l. 1. c. 23.*

have their minds enſlaved to vulgar Opini-
l. 1. *c.* 25. ons, *intelletto ſchiavo delle opinioni volgari*;
on the contrary, there be that skill the
l. 1. *c.* 4. world, *periti del mondo*, able for practice,
l. 1. *c.* 24. *un huomo pratichiſſimo negli affari del mondo*,
which are none of your retired people, that
are wont to feed themſelves with *Idea's* and
Ibid. Speculations, *un ideale & ritirato ſpecula-*
tivo.

Theſe People being no ſtrangers to the Court-breeding at *Rome*, have thoughts exalted above thoſe vulgar ones of others,
Introd. c. 6. *concetti non volgari, prattiche della corte Ro-*
mana; theſe be perſons of buſineſs and in-
l. 21. *c.* 4. telligence, *perſone prattiche ed intendenti*:
Their eyes are vers'd in and uſed to the af-
l. 17. *c.* 10. fairs of the world, *occhi periti delle facende*
civili. The difference that is between the ſights of theſe two ſorts of perſons, is, that the firſt are ſtill on all occaſions poring on *Idea's*, and are raviſhed in contemplation of abſtracted forms and Univerſals, which have not any proportion with the diſpoſitions of the matter, and which by conſequence, are incapable to come to good. But the others give cloſe heed to thoſe particular circumſtances which are wont to meet in the ſucceſs of things; and to make them take effect, the firſt propoſe nothing but ſpeculative regulations and ideal reformations, the ſucceſs whereof is impoſſible,
Intr. c. 10. *riformatione ideale & non riuſcibile*; the others, propoſe regulations and reformations diſcreet, poſſible, and likely to come to good,

good, *riformatione discretta che poi succesſe e che la prudenza de' padri ſtimò riuſcibile. Cenſura umana e non ideale.* Whereupon, the Cardinal concludes in theſe terms, Let's leave them to *Plato* his *Idea's*, and let's go upon practice, *laſciamo à Platone l' idea, veniamo alla prattica.* Introd. c. 9. l. 1. c. 25. l. 12 c. 13.

But in fine, the better to make it be comprehended what one ought to underſtand by thoſe *Idea's*, that a zealous indiſcreet and ignorant perſon would have to be followed in Government: One cannot tell how to give a better Example on't than that of Pope *Adrian* VI. related by this Cardinal-Hiſtorian.

ARTICLE VIII.

The Example of an Ideal extravagant Polititian in Pope Adrian VI. *his Carriage.*

'Tis certain that Pope *Adrian* VI was a ſpecial Prieſt, ſayes our Cardinal, *fù Eccleſiaſtico ottimo.* l. 2. c. 9.

He was ſo thrifty as to his Perſon, and in his Houſhold, that out of his very thrift, he was near able to raiſe the Succors he had need of to aſſiſt, as he propos'd to do, the *Chriſtians* againſt the *Turk*, *à ſi gravi ſpeſe non baſtava la parſimonia da lui uſata nel proprio ſoſtentamento.* l. 2. c. 3.

One

One might say that he had quite forgot Flesh and Blood, *la pieniſſima oblivione della carne e ſangue.*

l. 2. c. 3.

Not only he never sought that Dignity, but contrariwise he was terrible doubtful whether to accept or refuse it, *ondeggiò tutta la notte nella deliberazione di conſentire ò di ricuſare*; and when his Election was assured, he was so little concern'd for it, or mov'd with it, that this indifference appear'd Blockishness to those which distinguish not heroick Virtue from the insensibility of a foolish Spirit, *moſtrò ben ſi una inalterabilità che parue ſtupidità à chi non diſtingueva l'eroico dell' inſenſato.*

l. 2. c. 7.

l. 2. c. 3.

At last, it was not the desire to command, that made him accept this so important Dignity, but fear to disobey God; nor yet much less design to enrich his Kindred, but desire to reform the Church, and to fulfil all the Duties of the Sovereign Pontiffe, or if one may so say, of a good Pope.

He was besides very Learned, he had been long while Professor in Divinity, his Life had been alwayes exemplary, and he had been, as *Aaron*, called to all the Charges, through which he passed, as well as to that of Sovereign Pontiffe; he was born poor, he loved the poor, and Poverty; the Hereticks as well as the Catholicks did acknowledge these his Virtues; but for all that, says our Cardinal-Historian, he was a very ordinary Pope, *mà in verità mediocre*

Pon-

Pontefice, becauſe he was too free and too ſincere, *Adriano troppo aperto*, he loved free and open perſons without artifice, which cauſed, for example, that *Cheregat*'s humour pleaſed him, *per che Cheregato foſſo di natura apertiſſima e però grato al Pontefice*, his Nature being candid, he hated and abhorred all Artifice, *eſſendo proprio delle nature candide com' era quella d' Adriano d' aborrire ogni artificio*; this made him ill beloved of the *Italian* Nation; for as that Nation is ingenious, ſo 'tis the property of ingenious Natures to be crafty, *eſſendo proprio delle nazioni ingegnoſe com' è l' Italiana l' eſſer artifiziоſe.* l. 2. c. 7. l. 2. c. 3. Ibid.

So that here all the ill that could be obſerved in this Pope, was an Heroick Virtue, according even to this Cardinal-Hiſtorian; but for all that, he was but a mean Pope, becauſe he had not the Induſtry, the Addreſs, nor the Skill to diſtinguiſh amongſt the *Italian* Artifices, Truth from Diſguiſe and feigning, *mancandogli la perizia per diſtinguere il ſimulato dal vero.* There is extream much therefore to be ſaid againſt him, that he had not Prudence more accommodated to the Circumſtances of the Times, and one would have been glad if his Zeal had been accompanied with leſs indiſcretion, *hà fatto in lui deſiderare maggior prudenza e circonſpezione un zelo non affatto diſcreto.* He acknowledged too ſincerely the truth of the Abuſes which had reigned in the Court of *Rome*, under thoſe who had immediately l. 2. c. 3. l. 2. c. 7.

gone

gone before him in the Popedom, *il vituperar ſi agramente i proſſimi anteceſſori.*

l. 2. c. 7.

Adrian VI thinking therefore ſeriouſly upon Reformation of the Court of *Rome*, it ſeemed to him in the firſt place, that he ought to retrench the Revenue of the Datary, and thoſe Fees that were exacted for the Expedition of Bulls and other Graces which were granted at *Rome*; but as he knew not the ſage Leſſons of Experience, and the judicious reaſoning which ſhe furniſhes her Diſciples withal, *queſti diſcorſi ſomminiſtrati dal magiſterio ſapientiſſimo dell eſperienza.* The good man did not ſee that thoſe Deſigns ſo zealous were no other but abſtracted *Idea's*, pretty indeed to contemplate; but that yet the form of them had not any agreement with the diſpoſitions of their Matter, *che i ſuoi zelanti diſſegni erano idee aſtratte, belliſſime à contemplarſi, ma non forme proporzionate alle condizioni della materia.*

l. 2. c. 6.

'Tis the moſt eſſential point of all Policy, to diſcern if the form be proportionate to the diſpoſitions of the matter, that is to ſay, if Laws carry an agreeableneſs to the guſt and inclinations of People for Times, Places, and other neceſſary Circumſtances.

Here is for example, a Maxim of *Cheregat*, *Adrian*'s Nuncio at the Diet of *Nuremberg*, that evil ought not to be admitted that good may come thereof, *non doverſi tolerare i mali affinche ne vengan i beni.* This Maxim taken thus univerſally, is not true; it appears by the

l. 2. c. 8.

the permiſſion that is given to lewd women to exerciſe their commerce in quiet, without any bodies being ſuffered to trouble them, *come ſi vide nella permiſſione delle meretrici*: In effect, this Maxim is not true, but in caſe where the permiſſion of ſome ill would cauſe a greater ill than would come by puniſhing it; but on the contrary, when one is willing to ſtop an evil, and a greater would come of it, aſſuredly one ought to tolerate it; ſo that one of the moſt important points of Religious Policy is to diſcern between the evils of the Abuſes, which ought to be quaſhed, from thoſe which ought to be ſuffered; as for example, diſhoneſt and lewd women are ſuffered by the Rules of the fleſhly Religious Policy. But as in occaſions, where things ſeeming alike are to be deliberated, mens ſentiments differ, and they are fertil in apparent Reaſons of one ſide and the other, *le deliberazioni umane ſono fertili d'apparenti raggioni per ogni parte.* So the moſt important point of all the fleſhly Religious Policy is to know in whom the Supream Authority to govern the Church, ought to reſide, and what Rules ought to be followed, that one be not deceived in making a judgment, and too, that the Church be more happily governed according to the Fleſh. Our Cardinal maintains that above all, one ſhould have a care of thoſe zealous perſons, *perſone zelanti*, but without experience of civil affairs, and the politick courſe of the preſent world,

l. 2. c. 8.

l. 9. c. 10.

mà inesperte negle affari civili e nel corso del presente mondo politico: such as Pope *Adrian* the VI. was. A Pope like unto him, that forgot Flesh and Blood, is not fit for this kind of discernment. Heed must also be taken of a Policy simple, sincere, and without mask, as was his, which had not been refined in any famous Court, such as be those of *Italy*, *senz' affinarsi nell' excellente scuola della frequenza.* l. 8. c. 17.

As this is a point of the utmost import, so ought the general Maxims of those zealous Spirits to be related, that a man may keep from them as a pernicious poison of the publick Tranquility, *concetti stravaganti veleni della publica tranquilità.* l. 17. c. 14.

CHAP.

CHAP. II.

ARTICLE I.

Five Errors and poiſoned Maxims of the ſcrupulous Policy of the zealous Ignorants according to the Fleſh.

THe firſt pernicious Error of the zealous Ignorants is, to pretend that one ſhould live in the Church as one ought to live according to God, and that the Laws of the Church were regulated and formed by that Principle.

The contrary Maxim is, that the Laws of the Church ought to guide men according to the Fleſh, and commodiouſly having regard to the corrupt inclinations of their Nature.

The Second pernicious Error is, That that which is beſt to be done, is beſt alſo to be commanded.

The oppoſite Maxim is, That the beſt to be commanded, is that which can be done commodiouſly according to the Fleſh, and not that which ſhould be the beſt to be done according to God.

The

The Third pernicious Error of the zealous Ignorants is, That the Church ought to be governed according to the Rules of Antiquity.

The oppoſite Maxim is, That the Church ought not to be governed according to the Rules of Antiquity.

The Fourth pernicious Error is, That the Church ought to be governed by the way of Councils.

The oppoſite Maxim is, That the Church ought not to be governed by the way of Councils.

The Fifth Error is, That the Church ought to be governed by every Biſhop in particular, according to the portion of the Epiſcopacy fallen to him, which makes in all the Biſhops but one and the ſame Unity of Epiſcopacy *in ſolidum*.

The Fifth oppoſite Maxim is, That this Opinion is ſeditious, and that the Church ought to be governed by one only Biſhop, King and Monarch of all others.

'Tis true, quoth the Cardinal, if one would take the meaſure of Good from the *Idea* of what it ought to be, the Church in the condition wherein we ſee her, would appear moſt dreadfully deformed, *vero è che ſe vogliamo prendere la miſura del buono dall' idea di quello che doverebbe eſſere, la difformità ſenza dubio rimane grandiſſima.*

Introd. c. 8.

Now

Now it is from the *Idea* of what ought to be, that the Zealous take the measures of their Policy, and they would fain have Laws made to oblige the Church to live as it ought to live; for example, that Charity should be regulated by that which Gods Love requires, and as the hope or fear of an eternity of Heaven or Hell requireth, *da ciò che merita un Diò, e un eternità di paradiso ò d'inferno.* *Introd. c. 8.*

They will not by any means that things should rather be regulated according to that, which one man can in reason no more but expect in the times wherein we are, who are, as it were, the Dregs of *Adam's* corruption, where our Republick to be governed, is not composed of any that be perfect, but of so many Millions of the imperfect Believing of the old and new world, *e non più tosto da quello che può sperarsi in questa feccia d'Adamo.* *Ibid.*

The true *Religious Policy*, according to this Cardinal, doth lay it then for a general Maxim, that for to make Laws, one should be guided by the disposition of the people; who being imperfect, ought to be regulated according as God and Nature hath set them into the world in these our times, *dovendo governare gli huomini quali Iddio e la natura gli producono al mondo*; and a Form must be proposed proportionate to the dispositions of the Matter; that is to say, propose Laws accommodated to peoples humors, and not introduce *Idea's* foun- *l. 9. c. 9.*

ded upon what ought to be, having relation to God, *digne Deo*, as S. *Paul* ſpeaks; From hence this Cardinal leaves it to be concluded, that the Laws of the Church ought not to be ſuch as they ſhould be: for example, if one were obliged to love God by an Act of Love, as a Divine Virtue; if one were obliged to tend to the perfection of that Love, if one were curſed, doing the work of the Lord negligently. This is ignorant Folks Zeal, *zelo imperito d'alcuni*, to confound what's beſt to be done, with what's beſt to be ordained, as if one was the other, *che confondono l'ottimo à farſi con l'ottimo à commandarſi*, not perceiving that Laws are then worſt when they preſcribe what's moſt excellent, that is to ſay, a perfection impoſſible, *le leggi tal ora ſon' peſſime quando preſcrivono l'ottimo, ciò è una perfezion inoſſervabile.*

Intr. l. 10.

Ibid.

l. 1. *c.* 25.

Thus to make Laws according to the true carnal Policy, one muſt take great care if one would bring it to good, to cauſe that they be obſerved, *che poi ſucceſſe*, looking out firſt to ſee if there be any likelihood of ſucceſs in the Reformation pretended, *riformation riuſcibile*; for on the contrary, if Laws be made where there is no apparence, they will bring in the Reformation propoſed, thoſe Laws become a poiſon in the Policy. 'Tis important then that one be inſtructed how to take well his meaſures to make Church-Laws, that the ſucceſs thereof may be infallible; for one ought not to imagine

Intr. c. 10.

with the Zealous Ignorants, that Antiquity muſt be followed, *Uſaronſi per l'antichi tempi, adunque deonſi rimettere in uſo.* Antiquity ought not to ſerve for a rule to the preſent Church, neither ought ſhe to be governed by Councils and Biſhops aſſembled: on the contrary, there is no conjunction of Stars whoſe influence can be more perillous to the Church than that of Councils is; *non ſi può imaginar congiunzione di più pericoloſa influenza che un ſynodo generale.* l. 21. c. 6. l. 16. c. 10.

The Church ought not to be governed by Biſhops, every one according to his ſhare of Epiſcopacy, as if it were all but one Epiſcopacy in it ſelf common to the Biſhops and the Pope; it is a ſeditious Doctrine to pretend this ſolidity, *quella ſedizioſa dottrina.* Ibid. This Cardinal buſies himſelf in the following courſe of his Hiſtory, to confute theſe Errors, and to eſtabliſh the oppoſite Maxims to purge the poiſon of theſe Errors out of the *Religious* Policy of the Church; and he concludes very well from thence, the neceſſity of a Monarch, that may be the Head of the Church, Emperor and King of the whole Univerſe, who is as the Soul and the Form of the Church, to inform it, animate it, and direct it, according to the Laws of true Policy, which is that according to the Fleſh, *ſecondo la carne.*

ARTICLE II.

The first Errour of the Zealous Ignorants refuted: which is, That by the Laws of the Church, men ought to be obliged to live as God's Love requires, and the Hope of Paradise, and the Fear of Hell; there ought to be grateful Laws made, and commodious for corrupted Nature.

LAws are corrected and change according as they are approved by the People who make the trial of them, *non è stato mai al mondo alcun senato ne sacro nè profano le cui leggi non habbiano in qualche parte ricevuta la correzzione dalla proua.* l.23. c.11.

Wherefore, though even one should have hope enough of success, yet before Laws be stablished, 'tis prudence first to try and see what may be grateful to the generality of the World, in case ones Laws should take effect, *talora è prudenza il tentare eziandio con dubio dell' evento chiò che se riuscisse sarebbe grato al commune.* Ibid.

So that the Rule to be given for making of Laws, is the disposition of the people to receive them; otherwise if they be not grateful to them, it would be Ignorance and indiscreet Zeal to offer violence to corrupted Nature.

Now

Now to judge of the inclinations of people, we ought not to conſider thoſe which they would have had if their nature had remained ſound, but thoſe which they have, their nature being corrupted by *Adam*'s ſin, *in queſta feccia d' Adamo.* For God will not tear out of our hearts thoſe inclinations we brought into the world when we were born, *non vuole Iddio ſveller da gli animi le innate inclinazioni*; for example, men in the corruption of their nature, have a dread of Poverty and of taking pains, which doth accompany Poverty, the poor being forced to labour to get their living; men in their corrupt ſtate love Idleneſs, the dread then that they have of poverty, ought to be kept up in the ſpirits of men, *in tal' manniera ſi mantiene l'horrore verſo la povertà come compagna dello ſtento.*

Introd. c.8.

l. 1. c. 25.

l. 9. c. 9.

Look ye, here is the inclination that the *Religious Policy* according to the Fleſh, ought for to nouriſh, whence one ought to conclude, that Riches making one part of mans Felicity, 'tis a ſin not to ſeek to enrich ones ſelf. Likewiſe corrupted Nature is aſhamed of Poverty, ſhe finds it a ſhameful thing; this thought makes one afraid, either for ones ſelf, or for ones poſterity, *turpis egeſtas, temuta da lui ò in ſe ſteſſo ò nella diſcendenza*; what ſhould *Religious Policy* according to the Fleſh then do? ſhould it diſabuſe men of theſe thoughts? No, on the contrary, it ought to cheriſh theſe thoughts, going along after them, and accommodating

Ibid.

Laws thereunto; This is the very Cardinal's conſequence. If one would ſeek the reaſon of it, 'tis viſible there can be no other but that corrupted nature in purſuance of this ſame horror, this ſame ſhame, and this ſame dread of Poverty will ſeek for to enrich it ſelf, and ſuch ſeeking is a great virtue; for that every Act that ſerves to a man's Felicity, is an act of Virtue; ſo that corrupted Nature will ſhun Idleneſs, which is a ſin contrary to the carnal Felicity of the Chriſtian Republik, which cauſes even the rich to fall into poverty, which is oppoſite to their Felicity; whereas, if Religion on the contrary, ſhould teach people that labour and pains-taking, far off from being dreaded, is a thing enjoined, even to be done by the rich, that poverty, far off from being a ſtate of it ſelf ſhameful, is the firſt of the Chriſtian Beatitudes, as our Lord hath preached in his Goſpel; this ſame Belief would at leaſt render the man indifferent, both in regard of Riches and of Poverty, and falling into poverty, he would believe himſelf happy in that ſtate of Humiliation that Jeſus Chriſt choſe for himſelf; ſo that fear, horror and ſhame would not oblige him any more to labour to ſhun poverty, and get riches; that Chriſtian and Spiritual indifferency would make him leſs eager to work, as well as to get more quiet, and leſs careful of the Morrow, which would not be profitable for the carnal Felicity of the Chriſtian Republick, nor by con-

conſequence, conformable to Virtue.

The ſame would come to paſs, if the greateſt portion of the Goods of the Church were employed for relief of the poor, and not to enrich Prieſts and Church-men; for what a thing would that be, that Nature-corrupted-men, as the poor be as well as others, ſhould find, when they came to be poor, ſuch great Eſtates and abundance ſetled upon them? *che charebbe quando vedeſſero una proviſione abondante e ſicura per tutti i poveri.* This ſuppoſed then, purſuant to the inclinations of Nature corrupted, ſhall the Religious and Carnal Policy, which is the true, eſtabliſh for Law, that the beſt and biggeſt portion of Church-Revenues be employed for relief of the poor? Nay but to enrich Church-men, and make their Felicity according to the Fleſh. *l. 9. c. 9.*

If the Zealous maintain, that the beſt and biggeſt ſhare of Eccleſiaſtical Revenues ought to be employed for relief of the poor, *che la prima e principal parte delle Eccleſiaſtiche entrate doverebbe applicarſi à poveri e non à miniſtranti*, the Religious and Carnal Policy will condemn that Maxim as directly contrary to the happy eſtate of that Republick, to the Inſtitution of God and of Nature, *ed io affermo che ciò ſarebbe un coſtume dirimpetto contrario al felice ſtato della republica ed à gl'iſtituti di Dio e della natura.* *Ibid.* *Ibid.*

So too corrupted Nature loves Voluptuouſneſs, yea and ſhe invites men to all their

Actions by the Motive of ſome pleaſure; as for example, to eat and drink, to the end to taſte what's delicious in thoſe Aliments, *la natura medeſima c'enſignò queſta prudenza invitando gli huomini à mantener la propria vita col diletto del cibo.* *l. 9. c. 9.*

Corrupted Nature hates all that is leſs commodious and leſs delectable than that which ſhe is wont to taſte or enjoy in the life one uſes to lead, *all' orecchie loro ſuonerà, ſempre moleſta la vita men' commoda e man dilettevole della paſſata*; and this affection is ſo natural to man, that one may obſerve it practiſed even in Communities the moſt mortified and holy, *e queſto affetto è ſi naturale dell' huomo che ſuole ſperimentarſi in ogni communità eziandio più mortificata e più ſanta.* What ſhall the Religious and Carnal Policy do then? Shall it root out thoſe inclinations of corrupted Nature to pleaſure? God does not will it. *Non vuole Iddio ſvellere dagli animi le innate inclinazioni.* Shall it teach a man that he is obliged in uſage of things to have no more but what's preciſely neceſſary for him to do a virtuous action, and not to do that virtuous action by the alone Motive to find pleaſure therein according to carnal ſenſe? 'Tis viſible, that if Chriſtian Religion ſhould eſtabliſh theſe Maxims, Chriſtians Lives would be a continual Mortification, and all that eagerneſs which makes men buſtle to advance themſelves, enrich themſelves, and enjoy humane Felicity according to the Fleſh, would be

Intr. c. 10.

Ibid.

l. 1. c. 25.

be deadned. This would be the ruine of our Carnal Policy, which is the moſt excellent of all Moral Virtues, whoſe Object is carnal Felicity, Riches, Honours and Voluptuouſneſs, what ought this Religious Policy then to do? See ye here what it ought to do according to our Cardinal. The Heathen they ſet before corrupt Nature Voluptuouſneſs, which nouriſhes Vices, which are ever linked to Idolatry; the Church ought to ſet before Chriſtians ſuch pleaſures as may ſerve for remedy againſt Idolatry; and as pleaſure for pleaſure, if it were equal on both ſides; ſo corrupted is Nature, that ſhe would prefer Idolatry before the Worſhip of the true God. The Church ought in ſuch ſort to deal, that in the voluptuouſneſs which ſhe preſents to the people, there may be more and greater Dainties, and of that which tickles the Appetite and Senſes, than in that which is taſted out of her Communion, that the pleaſure may be greater in what ſhe makes uſe of to cure Vices, than in any voluptuouſneſs which Paganiſm or Hereſie can make uſe of to nouriſh them, *ed è conforme non ſolo alla pietà, ma eziando alla politica, il far che i teatri più ſontuoſi e più dilettevoli ſian quelli dove il vizio ſi medica, non dove ſi nutre*; for example, quoth Nuntio *Alexander*, the People will have Stage-plays and Sights, they love the pleaſure thereof, *vuole il populo i teatri*, ſhall the Church then make Laws againſt Stage-plays, Comedies, and the love of Pleaſure? *l.* 1. *c.* 23.

Pleaſure? No, ſhe will accommodate her ſelf to that natural inclination of the people, and bring it ſo to paſs, that there ſhall be more pleaſure in the Shews ſhe ſets forth for Chriſtians, than ever were in the Pagan Shews: Here is that called true Religious Policy according to the Fleſh, to cure the love of Pleaſure by beſtowing more carnal pleaſure upon a man within the Church, than one ſhould have had remaining out of its Communion. This is the Religious Policy that Jeſus Chriſt came to eſtabliſh in his Church, quoth this our Cardinal, to ſignalize his people upon Earth by the Prerogatives of their pleaſures, *l.* 1. *c.* 25. *queſto governo diſſegnato da Chriſto per ſignalare in terra con manifeſta prerogativa il ſuo popolo*; 'twas for the eſtabliſhing of this Policy that he died. Here look ye, the felicity and common Good of the Church according to the Fleſh, is the Object of this Virtue; the firſt and moſt excellent of all the moral Virtues. 'Tis through this Religious Policy, that the Church, of her great Revenues, of her Honours, and of her carnal Pleaſures, even makes the vocation of all men to her Faith, and a vocation to the Clergy-ſhip of as many as ſhe pleaſes to call it, as ſhall be ſeen by and by. Inſtead of amuſing her ſelf to make Laws contrary to the eſteem of Riches, of Honours, and of carnal Pleaſures, ſhe eſtabliſhes that Maxim of true worldly Policy, to guide men according to the Inclinations of their Natures,

dovendo

dovendo governare gli huomini, quali Iddio e la natura gli producono al mondo; for God and Nature bringing them forth such as they be, there's no more to do, but so for to govern them. l.9. c.9.

ARTICLE III.

The Second Errour of the Zealous Ignorants, That the best to be done, is the best to be commanded; 'tis better to command that which is according to Nature, than that which would be better to be done according to God.

IT would be better to observe the Laws that are made; for Law is a Rule which in the time it was made, was esteemed the very best to govern well by, *la legge, il che vuol' dire la regola riputata la migliore per buon governo*; and the Zealous Ignorants would have that a general Law, which enjoyns the observation of the Laws already made, because it is the best thing that can be done. This was also one of the Demands which the *French* Ambassadors made at the *Council of Trent*, to wit, That that, and former Councils Orders might exactly be observed without being infringed by Dispensations: This was a request, quoth the Cardinal, that tended to no less than to undermine the Churches Monarchy, *che le costitu-* l.7. c.2. l.19. c.11.

costitutioni fatte da Concilii non cadessero sotto dispensazioni, la qual domanda tendeua ad abbattere la Monarchia. This in effect, was the 28*th* of the 34 Articles of Reformation, which the Ambassadors proposed to the Council; That there might be no dispensing with the Canons which forbid Marriage within the Degrees prohibited, unless in favour of Kings and Princes for the publick Good.

'Tis very easie to make the Poison of this Error manifest, That what is the best to be done, is the best to be commanded, whether one considers it in relation to Divine Laws, that direct the inward affections of the heart, or whether one considers it in relation to the Humane Laws of the Church, which can but direct exterior actions, it is wholly throughout pernicious. As for the inward Affections, God being the great invisible Good of man, it is certain, that to love him by an act of Love, as a Virtue Divine, would be the best; as also to set ones affection more upon that invisible Good, than upon that which is seen; but is it best to say, that God hath thus commanded it? No, because that that Command would not be accommodate to the condition of the most part of men which are within the Church, who set their affections more upon what is seen, than upon what is not seen, *molti maggiormente i s' affezzionano à quel che si vede che à quel che si crede.* This same Law of Love would not be grateful to them, being corrupt

l. 9. c. 9.

corrupt as they are. Likewiſe to be willing and endeavour to arrive to a perfect actual Love of God, would aſſuredly be beſt; but would it be beſt to preach that men are thereunto obliged by Commandment? No, without doubt, by the ſame reaſon of this ſame Cardinal: ſo, to ſay, that he which does the work of God negligently is curſed; one ſees clearly the venom of ſuch like Doctrine, and how many perſons it would caſt into deſpair; here's what regards the Divine Laws, which regulate the motions and affections of the inward man.

As to the humane Laws of the Church, which can regulate but outward actions, ſuppoſe one ſhould make a Law obliging Chriſtians to obſerve all the Canons indiſtinctly, as the *Council of Trent* hath done, in theſe terms, *Sciant Univerſi ſacratiſſimos Canones exactè ab omnibus & quoad ejus fieri poterit, indiſtinctè obſervandos*; Seſſ. 25. c. 18. There is no doubt but it is beſt to obſerve all the Canons; but is it beſt to command it? No, becauſe that that Law would take away from the Princes of the Church the power to derogate from thoſe Canons, and to ſhew favour therein to thoſe whom they ſhould judge fit, *derogando per ordinario alla lege; prima de due qualità che maſſimamente ſon' bramate del principe*: Now to derogate from Canons or Laws, in favour of thoſe which one would gratifie, is the prime of thoſe two Qualities deſirable in a Prince, and this Quality is one of the moſt effectual that l. 7. c. 2.

that he can have: to vitiate and ruine this Quality, by taking that power from him, is moſt pernicious, *il peſſimo ſuole eſſere una corruzione dell' ottimo*; ſo that it is alſo manifeſt in this reſpect, that it is a moſt pernicious Error, That the beſt to be done, is the beſt to be commanded.

This may be remarked in the Laws made by the *Council of Trent*; for if the Pope ſhould obſerve them, and not ſhew favour when he judges it fit, the Spring of at leaſt half his Graces and Benefits would be at a
Intr. c. 10. ſtop, *ſe'l Papa vuol' oſſervare quelle leggi, il fonte della ſua benefizenza aſciugaſi per metà.*

Now the power to do good, is one of the two Hinges whereupon Veneration for Powers moves and is upheld, *la facoltà di*
l. 23. *c.* 3. *benefacere e un de' due cardini ſopra cui ſoſtienſi la venerazione de Principati,*

The reſpect that men have for Princes, is the firmeſt Baſis of their Empire and of their Authority, *quella venerazione ch' è la baſe del loro Imperio.* The Popes Authority is the Ground-work of the Church and of its Government according to the Fleſh, as according to the Spirit, *del qual governo la*
l. 1. *c.* 25. *baſe è l' authorità del Pontefice.*

So to follow the order of all theſe Truths, and to conclude from firſt to laſt, 'tis manifeſt, that to lay this Maxim, that the beſt to be done, is alſo the beſt to be commanded, is to lay a Principle that deſtroyes the foundation of the Church; and ſee here of

of what importance it is to diſabuſe humane underſtanding concerning the falſe Maximes of Zealous Ignorant men's Policy, Vulgar Souls, Slaves of Common Opinion.

That which is the beſt to be done, is deſirable, muſt be agreed, but more deſirable than poſſible, *più deſiderabili che poſſibili.* It is more deſirable than commodious for mens conditions; Nature it ſelf hath a regard to what is convenient for the ſtate of men, and avoids that which is not ſutable for them according to Tempers and Times wherein one is, and with whom one lives, *non adattate alle condizioni degli huomini come fà la natura ed allo ſtato del mondo che portavano i tempi.* l. 19. c. 11. Ibid.

'Tis then very evident that the Laws of the Church ought to be grateful and accommodated to the inclinations of corrupt Natures, ſuch as they are, and not ſuch as they ought to be with relation to God. To well govern the Church, there needs but to obſerve how the preſent times go, and after what faſhion men live; for if the Law hath man for its Object, and as it were its Matter, yet he alſo is as it were Agent, in regard of the Law, and upholds himſelf in all the inclinations which he hath brought into the world, and in all the habitudes wherein he hath been engaged, *i quali hanno per attori e per ſoggetto gli huomini che ſono di fatto al mondo e con l'inclinazioni e con l' uſanza che di fatto hanno.* This is a reaſon why l. 6. c. 4.

why Right muſt be regulated by Fact, and not Fact by Right: Right is immoveable in its nature, and he that would ſtay there, ſhould never do any thing; and this is again one of the pernicious Errors of the Zealous Ignorants which we are a going to refute.

ARTICLE IV.

The Third Errour of the Zealous Ignorants; That Antiquity ought to ſerve for a Rule to guide the preſent Church; This Errour comes from the Inſtinct of the Devil; 'tis a folly to believe, that what is Ancient is beſt; the ancient Laws were in the Churches Infancy.

THE Reverend Father *Diego Lainer*, in that Famous Diſcourſe which he made in the *Council of Trent*, touching the Reformation of the Church, *voto famoſo*, ſpeaking of re-eſtabliſhing Elections according to the ancient manner practiſed in the Church, ſays, That they which would renew thoſe Uſages, and other like ancient Cuſtoms, were moved thereunto by the inſtinct of the Devil, *Coloro che volevano rinovare tali uſi antichi muoverſi per l'inſtinto del diavolo.* That the *French* were inſtant

*l.*18 *c.* 15.

*l.*21. *c.* 6.

to

to have that old Uſage re-eſtabliſhed, but he doubted the miſeries of that Kingdom were a chaſtiſement from God upon that Nation, for having in ſome ſort ſeparated themſelves ſince the time of the *Council of Baſil*, *dubitar egli de Franceſi come di tali che forſe erano gaſtigati da Dio ne' preſenti infortunii per qualche loro ſeparazione fin dal tempo di Concilio di Baſilea.* Their Reaſon, quoth he, is, that it was wont to be thus done in the firſt Ages of the Church, ſo that thoſe Elections ought to be brought into uſe again, *vſaronſi per gli antichi tempi adunque deonſi rimettere in uſu:* And I, replies that Father, ſay the contrary; it hath been wont to be ſo uſed, therefore one ought not to ſet it up again, *più toſto ſeguirne il contrario.* This is the reaſon of it; ſince it was wont to be ſo uſed, it had never been left off, if there had not been inconveniences obſerved; in that Cuſtom ſuch there were obſerved to be in it, and for that reaſon it was left off, and by the ſame reaſon it ought not to be revived, *percioche s'erano ſperimentati loro inconvenienti e pero elle dimeſſe.* l. 21. c. 6. Ibid. Ibid.

For why would the Church have quitted her ancient Cuſtoms of diſcipline, if ſhe had not perceived that Diſcipline followed with inconveniencies? Is the World at this day leſs wiſe than it was at the beginning; it would be a great folly to believe it.

'Tis in effect a great one, quoth this our Cardinal, to imagine that all that is

l. 23. *c.* 10. old is best, *è gran' folia il credere che tutto l'antico fosse megliore del moderno.* The Church *l.* 8. *c.* 17. had its Infancy, *infanzia per così dire della chiesa,* in that time she was little, and the number of the Faithful was not great, as *Ibid.* since the believing persons are become, *quando il numero de' fedeli non era ancora ben cresciuto.* Now, that which is thought, and that which is done in Childhood, hath not the advantages that Age is wont for to bring; so that that which is ancient now, is but that which was thought and done when the World was but young, and as *l.* 23 *c.* 10. one may say, a Child; *l'antico era pensato e fatto del mondo ancora moderno:* but that which is new, is done and thought in the *Ibid.* World's ripe and full-grown Age, *e per contrario il moderno, del mondo già divenuto antico:* So that it is an Errour which would fain set up again the ancient Customs of the Church, and of her Discipline, such as were in the Apostles times, and in the first Ages: 'Tis, as one may say, to make the Church fall back again into Childhood, *nell' infanzia della chiesa.* Now is there any man grown up to years, that would fain be for the Teat again, to *l.* 1. *c.* 25. live as he did when he was a Child? *nè il giovane potrebbe tornare al vitto che usò bambino.* Is it not ridiculous then to think the same may be done in a Body Politick, *Ibid.* as that of the Church is? *così parimente accade ne' corpi politici.* So that the present Policy of the Church ought to be regulated,

gulated; not upon that which the ancient Popes did heretofore, but upon that which in likelihood may be brought to paſs in the preſent ſtate wherein ſhe is, *miſuriamo quel che può riuſcire ſecondo il preſente ſtato del Chriſtianeſimo, non quel che i Pontefici hanno fatto altre volte.* l. 1. c. 25.

ARTICLE V.

The Simplicity of the Ancient Councils oppoſed to the Courtlineſs and Regal, which the Legates Preſidents at the Council of Trent *ſhewed towards* Philip II. *To go about to re-eſtabliſh the Ancient Simplicity, is to put men again to live upon Acorns. The Change that's made in the World, is not for the worſe.*

'TWould be a ridiculous Blindneſs, and an Extravagancy never to be juſtified, if it ſhould be propoſed to retain the Wonts and Ancient Simplicity of the Church in its Councils, *onde ſaria ſchiocchezza deriſa ritener lo ſtile de l'antica ſimplicità nell' Eccleſiaſtiche radunanze*: For as in the Councils of our Times, the greateſt Princes of the Earth have concernments, and are therein intereſſed, *di cui ſono partecipi i maggiori principi della terra*; Should it be a vanity l. 6. c. 4. Ibid.

blameable and criminal to uſe a little of it, as the Legats of the *Council of Trent* did towards *Philip* the Second, when he paſſed through that Town, to go into *Spain*, and he was there magnificently regaled by thoſe Preſidents of the Council; As for me, quoth our Cardinal, I do not believe I can be taxed of vanity, if I recite in my Hiſtory the Ceremonies of that Feaſt, *nè par' mi dannabile di vanità il narrar le ceremonie che vi ſeguirono.* For after many other Feaſts in the Honour of that Monarch, the Legates cauſed to be erected 300 paces from the Town, in a little Iſle upon the River of *Adige*, a Palace of excellent wood-work, hung within with rich Tapeſtry, adorn'd with Painting and excellent Statues: In this place they gave him a moſt magnificent Feaſt, accompanied with charming Muſick; at the end of the Meal, according to the cuſtom of *Germany*, began the Ball; the Prince danced there, and the Ball was follow'd with diverſe Tiltings and Plays; where were repreſented the principal Feats of Chivalry deſcribed in *Arioſto*, whoſe Poem came forth a little while after, *ſeguirono le danze, ove ballò il principe ſteſſo.* There was never ſeen the like in the Times and Places of the ancient Councils. Did *Conſtantine* dance and lead the Ball at the *Council of Nice? Theodoſius* at the firſt of *Conſtantinople*, &c. What apparence mean while or likelihood ſhould there be to make the Church at this day go back

l. 11. c. 13.

Ibid.

back again to that Ancient Simplicity, and hinder Princes, for example, from leading the Ball at Councils? I ſhall be asked perhaps, quoth *Alexander*, Nuntio of Pope *Leo* the 10*th*, in the Diet of *Worms*: But did they live ſo in the firſt Age? *Come ſi viveva ne' primi ſecoli?* I ſhall anſwer, quoth he, that by the ſame Reaſoning one might undertake to perſwade men to live upon Acorns; becauſe they ſay, that in the primitive times of the World, men made their Meals thereof, *mà con queſta forma d'argomentare ſi potrebbono ridurre gli huomini à cibarſi di ghiande, perche liggiamo che coſi negli antichi tempe ſi viveva.* *l.* 1. *c.* 25. *Ibid.*

By the ſame reaſon, continued the Nuntio, one might undertake to perſwade Princes to live like the firſt Founders of States, without Guards about their Perſons, without Anti-Chambers in their Palaces, *i Principi à ſtar ſenza guardie, ſenza anticamere*; one might exhort Princeſſes and their Daughters to waſh Boucks, and in Sope; to ſpin and ſew, as whil'om did *Auguſtus* his Daughters, with their Mother; that Maſter of the World not being willing to be cloathed but with the Stuff they had ſpun with their own hands, *le figliuole de' Rè à lavar i panni.* *Ibid.* *Ibid.*

But does not one know that Humors change with Age; *chi non sà che ſi come ne' corpi humani ſi mutano le compleſſioni e biſogni ſecondo l'età?* It would ſhew finely, if one ſhould follow this day in Building, the *Ibid.*

Rules of Architecture 400 years ago,
l. 6. c. 4. *l'architettura di quattro cento anni ſono*; as if a Body ſhould ſing, or as if one draw the Images that are adored in our Churches after
Ibid. the Model of thoſe times, *la pittura di quel tempo nell' adorate imagini degli altari, la muſica di quel tempo nell' armonia ſacra del coro.*

The Maxim then that one ought to oppoſe to that of the Zealous Ignorants, who do not know the World, is to tell them in general, Change of Times, change of Cuſtoms,
l. 23. c. 10. *altri tempi, altri coſtumi.*

The World being at this day refined, or at leaſt much changed, Civil Commerce and Policy hath alſo received changes, and 'tis as by a common conſent, that change in Policy hath brought in the ſame proportionably in treating Eccleſiaſtical affairs, *Eſſendoſi*
l. 6. c. 4. *adunque ò affinato ò almeno mutato il ſentimento degli huomini e il commercio civile, è convenuto che à proporzione di quello ſi mutino ancora le maniere di trattar gli affari Eccleſiaſtici.* In good deed, men at preſent have their inclinations conform to the preſent times, and not to the times paſt: Why ſhould they not have their Uſages and Cuſtoms in Eccleſiaſtical affairs conform to the preſent times? and why ſhould they be obliged to follow the old Cuſtoms of their Grandfires?
Ibid. *gli huomini con l'inclinazione e con l'uſanza che di fatto hanno, e non quelli e non quali furono à tempi andati.*

Let no body ſay the World is at preſent worſe

worſe than it was formerly; ſuch Diſcourſe is the old Tune, and the old Proverb of the Country; theſe be complaints and lamentations of the Ignorant Vulgar, *il dire che'l mondo preſente ſia peggiore dell' antico, ſono proverbii delle comedie e querele del volgo*; to be ſurpriz'd thereat, is a ſign one is but meanly bred, *privo di erudizione che ciò credeſſe.* To hearken to theſe ſorts of common Proverbs, is to have ones mind enſlaved, as they call it, with the Opinions of the Vulgar. 'Tis not true then, that the later Ages are more corrupt than the former; 'tis true, the number of the wicked is increaſed, but that of the good is ſo alſo, becauſe the Church extends further than it did then: And if any body ſays, The Church had formerly more holy men, one may anſwer again, and ſay, That at this day the preſent Church hath a greater number of believing ſaved Catholicks, though not ſo holy indeed as formerly, *ſe queſta più feconda di ſanti, quella è più abondante di ſalvi.* *Introd. c.* 8. *l.* 1. *c.* 25.

Theſe Truths being ſo evident, though the reading of my Book, quoth our Cardial, produce no other fruit, at leaſt, I aſſure my ſelf, it will diſabuſe the world of theſe kind of popular Errors, *Io mi confido che la lezione di queſta mia iſtoria, ove non partoriſſe altro frutto, levarà uno ſcandalo aſſai commune da perſone zelanti ma ineſperte negli affari civili e nel corſo del preſente mondo politico, ciò e perche i Papi non uſino à noſtra* *l.* 16. *c.* 10.

età di raunare i concilii come uſavaſi per altri tempi, come perſuadono i canoni; for the Error of ruling the Church according to Antiquity, is one of thoſe Errors of the Zealous Ignorant, of the ſame nature as is that of Government by way of Councils, whereof we are going to examine the extravagancy.

ARTICLE VI.

The Fourth Error of the Zealous Ignorants refuted; That the Church ought to be governed by way of Councils, as She was Fifteen Hundred Years together. The Provincial Councils are hard to aſſemble; the National have always been abhorred by the Popes; and the General have none but malign Influences on the Church.

THE Reverend Father *Diego Lainez*, in the Famous Diſcourſe he made in the *Council of Trent*, upon the Buſineſs concerning Reformation of the Church, ſpeaks thus of Councils; As for Provincial Councils, they cannot be aſſembled, but with great difficulties, *Sinodi Provinciali congregherebbonſi difficilmente.* l.23.c.10.

But that which ought to make them to be apprehended, is, that they may eaſily dege-

degenerate into National Councils, which would not be without great peril to the Church, *mà ben sì ne seeguerebbono ì Nazionali con grave rischio della chiesa.* The Popes also have alwayes abhorred all National Councils, *Concilio Nazionale sempre abborrito da Pontefici*, because that those sort of Councils are not proper, but to excite Novelties among the Catholicks, *atto fra Catolici à suscitarne novità.* l. 14. c. 12. Ibid.

Now although Novelties, as we have seen, ought not to be rejected, and that Ancient things are not all good, the Novelties that National Councils may produce, are all bad; and of all the Ancient Customs, that of having National Councils ought above all, to be looked upon as ill; and that is a laudable Novelty no more to call any of them. Now to discern well in Policy, the good Novelties from the bad, one needs but to observe the Rules which we have already laid down, to accommodate ones self to Times, Places, Humors of Persons; in a word, to fit the Form to the Dispositions of the Matter.

But to come back to General Councils, 'Tis not fit, quoth Father *Diego Lainez*, that the precedent Council do set the time when another should follow, as did the *Council of Constance*; because that would give advantage to the stubborn to appeal from the Popes Sentences to the future Council, and that would be to take away from the Church Obedience and Unity; *perche*

l. 24. c. 3. *pereie cio ſarebbe data occaſione a' contumaci d'appellar delle ſentenze del Papa al futuro Concilio, togliendoſi l'ubidienza e l'unità del Chriſtianeſimo.* Moreover, the Influences of a General Council could be no other but lamentable to the Church, *nel Cielo miſtico della chieſa non ſi può imaginar conjunzione di più periculoſa influenza che un Sinodo generale.* 'Tis with the Myſtical Heaven of the Church as with the Viſible and Material Heaven, where God hath placed that great number of Stars which we ſee, but all far off and ſeparate one from the other by conſiderable ſpaces. If he ſhould aſſemble them all in the ſame place, would it not be to deſtroy all Nature, and to confound it ſo in the Heaven Myſtick of the Church? The Prelates are as the Stars, of different greatneſs; all would be loſt in the times wherein we are, if they were aſſembled; and it cannot be undertaken without manifeſtly tempting of God, *ſarebbe appunto un tentare Dio.* It is good to ſee the particular Reaſons thereof.

l. 16. c. 10.

Ibid.

The Firſt Politick Reaſon againſt the holding of Councils.

Where-ever the greateſt Number be aſſembled, there be many Opinions, as well as many Heads, and there be always differing Votes and Sentiments, which produces Diviſion, *Dove ſono più teſte e più cuori ivi ſempre è qualche diſcordia di pareri e di voleri.* Diſcor-

Intr. c. 10.

Diſcordance in Sentiments and Councils, is the Origine of Diſputes and Conteſtations, *la diſcordia è l'origine del contraſto*; and as in the humors of the Body, ſo in the motions of the Spirit, contraſt is a cauſe of corruption, *e' contraſto così negli umori del corpo come dell' animo è origine della corruzione*; Councils then are but a Spring of Diviſions. *Intr. c.* 10. *Ibid.*

Reaſon II.

Every numerous Body of men, how holy and ſublime ſoever the order of them may be, contains a deal of *I*gnorance, and is a ſource abounding with a ſpawning of paſſions, *mi è noto che in ogni ordine numeroſo di perſone benche ſacroſanto e ſublime, talora ſi addenſa molta ignoranza ed alligna molta paſſione.* Though they be Biſhops which compoſe Councils, yea, though the Biſhops were Princes of their Dioceſſes, though they were Kings thereof. There is a Populace even among Kings, ſaid the Moral Philoſopher very well, *e però ben diſſe il morale, che ſi dava il volgo eziandio di Rè.* Now the more a Populace aſſembled is numerous, 'tis manifeſt, the more Ignorance, and the more paſſion is there. *Introd. c.* 9. *Ibid.*

Reaſon III.

The Authority which reſides in an ordinary and common Biſhop, quoth our Cardinal,

dinal, is as it were a Tenure or Jurisdiction, holding very much underneath that which gives the Purple to a man of Quality, *l.20.c.10.* *tal bassezza d'authorità qual conveniſſe ad un' ordinario Veſcovo e non ad un nobiliſſimo porporato.* The Popes are Elected by theſe *Eminentiſſimoes*, and are ordinarily of their number; but thoſe little Biſhops are not drawn but out of the number of poor Prieſts of ſome unknown Dioceſs, and the multitude *l.1.c.25.* of them is infinite, *una moltitudine immenſa di piccioli veſcovi eletti non frà un ſenato di Cardinali è dà un ſenato di Cardinali, mà da volgari Preti d'un anguſto territorio.* Now what good can one hope for from a great troop of Biſhops of this ſize? Cardinals are bred up in opulence, in the Crowd of the Popes Court, which is that of the whole World; there they take notice of the buſineſſes of all the Churches of the Univerſe; from all parts there is an influence of Courtiers, all vers'd in Policy; 'tis there that mens Wits are refined. But theſe Biſhoplings are confined with a pitiful Revenue, within the pent up Territory of their Diceſſes, where they are content to ſnudge, *Ibid.* and live wretchedly, *che ſi contentino di conſinarſi con poche rendite in anguſto territorio.* What Breeding can be got in this baſe kind of Education and Living, to make a Biſhop able to argue in a Council upon Politick affairs, which he does not underſtand, nor has been ever able to learn, and to give after that rate Laws to the whole Uni-

Univerſe, having no skill in the Worlds, nor the Court-ſhifts; how can they avoid being baffled in the publick or private Conferences, held in Councils with Perſons, the moſt refined in Policy in the World, and with whom nevertheleſs, Meaſures and Reſolutions muſt be taken; how ſhould they be able to do it with any ſufficiency, being never any more refined than Pope *Adrian* the Sixth was in any Court of *Italy*, ſtill having kept in the Countrey, and in private dwellings, *nelle terre particolari, ſenza affinarſi in dottrina ed in ſenno nell' eccellente ſcuola della frequenza.* *l.8.c.17.*

What then can one hope for from ſuch kind of Stuff aſſembled in Council, but that they will be hurried away through Paſſions, and groſs Ignorance, and Inconſideration, which is not meet for Legiſlators, *gli affetti particolari ſi muovono talora da un ſolo ſguardo inconſiderato.* *Intr.c.9.*

Reaſon IV.

A multitude of petty Prelates without experience how to govern people, can but produce a like multitude of Sentiments, little regular, and Projects likely to trouble the Church, *in una moltitudine di perſone per lo più non eſperte del governo de' popoli ſi potea dubitare che ſorgeſſero concetti ſtravaganti e di gran' diſturbo al ben della chieſa*: An example thereof was ſeen even among the Biſhops aſſembled at the *Council of Trent*, *Intr.c.10.*

veſcovi

l. 5. *c.* 25. *l.* 6. *c.* 7. *veſcovi raunati in Trento, i più di loro ineſperti degli affari mondano. . . i veſcovi chi per imperizia di maneggio, chi per diſcrezione di zelo,* &c.

Is it not much to be feared leſt the Whimſey ſhould take theſe petty Prelates to decide once more again, as it was done at the Council of *Baſil*, That a Council is above the Pope? *Era da temerſi che non ſi reſuſcitaſſe la faſtidioſa diſputazione della maggioranza trà il Concilio e' l Pontifice.* *Intr. c.* 10. Who does not ſee what trouble ſuch a Deciſion would bring upon the Church? 'Tis an Opinion held erroneous at *Rome*, and condemned by a multitude of Divines and Ca- *l.* 9. *c.* 16. noniſts; *in Roma ſi tien per dottrina erronea e condannata dal torrente de' Theologi e de' Canoniſti.*

Reaſon V.

What can be expected from a Council, but that which is called *Reformation?* Now 'tis certain, that alone the very word *Reformation* will ſound alwayes ill, I do not ſay, only to the Ears of Church-Courtiers, but even to Communities the moſt mortified and holy, *Ibid.* *à l'orrechie ſuonera ſempre moleſto il vocabulo di reformazione, a queſto affetto è ſi naturale del huomo che ſuole ſperementarſi in ogni communità eziandio più mortificata e più ſanta.* The Sentiment is natural; Reformation is not beloved for what's meant by Reformation, but a life more ſtrict, and leſs

leſs commodious, a life leſs pleaſing than that which one led before, *il vocabolo di riformazione ciò e di nuove ſtrettezze, di nuove proibizioni, di vita men commoda, men dilettevole della paſſata*; Now who is it that loves to have his pleaſures retrench'd? and who can be certain whether or no the Council may not drive on their Project of Reformation into *Idea's* impoſſible, and without any likelihood? *quella riformazione ideale non riuſcibile.* l. 9. c. 16. Ibid.

Reaſon VI.

Every Multitude falls into the one or the other vicious Extream; to err either by exceſs of animoſity, or through lack of Courage, *è ſolito d'ogni moltitudine dar negli eſtremi ò di puſillanimità ò d'animoſità*, ſuch was the diſpoſition of the Biſhops Aſſembled in the *Council of Trent*, *come ſuole in moltitudine congregata, hauean concetti guaillardi*; 'Tis known how much a very ſmall Wit can attribute to himſelf, and take upon him in every Punctilio of power and authority, when he believes himſelf mounted to that degree of honour, as to give Laws to the Church; *ſapendo quanto s'aroghi ogni cervello l'habiltà di fare ſtatuti. ... miſurando eſſi pretenzioni con l' eminenza del poſto nel qual vedeanſi conſtituti in quel ſenato.* When a whole Aſſembly then goes too far and exceeds, it fails not to make Laws too violent, and too full of rigour. Intr. p. 10. l. 5. c. 15. l. 21. c. 5. l. 7. c. 2.

rigour. So Pope *Pius* the IV, in the Inſtructions he ſent to his Legates, compared the Biſhops of the *Council of Trent* to Headſtrong Coach-horſes, ready to run away with the Coach; whom one ought not to check and hold in with ones utmoſt and direct force, leſt they break all apieces, *eſſerſi gli animi tanto infiammati nella carriera, che il ritenerli ſarebbe ſtato con quel riſchio di rottura e de ſiniſtro col quale ſi tenta di ſubito fermare una carozza tratta da cavalli che volino.* He took all manner of care that the Council ſhould not make any ſuch eſcape, as to make him work, *cercò ben talora che non ſe ne faceſſe qualchucna troppo guaillarda. . . nel che ſoglion peccar le comminut.i e maſſime le nuove.*

l.9. c.10.

Ibid.

Reaſon VII.

'Tis a very common Proverb, That one muſt do good to Children and Commonalties whether they will or no, *à fanciulli ed à communi, convien fare il bene contra lor voglia.*

l.17.c.10.

The People whereof every Commonalty and every Aſſembly is compos'd, are not able to govern themſelves, otherwiſe they would never have been ſuch Fools, as of their own ſelves to ſet up upon their own heads Maſters to domineer over them, and they to ſubmit under them, *ſe i popolo ſapeſſero e poteſſero governarſi da ſe, non ſarebbono ſtati ſi folli che haveſſero ſoprapoſti i domi-*

Ibid.

dominanti. Now how ſhould one ſuffer thoſe that are not capable to govern themſelves, give Laws to others and govern them?

Reaſon VIII.

'Tis well known what powər Hope and Fear have upon the Spirits of men; now the Biſhops commonly being Temporal Princes Subjects, how can they be free from thoſe humane reſpects? *ſarebbon più valenti i reſpetti del timore delle ſperanze e degli altri affetti che nul Pontefice, ſi per la ſua grandezza, ſi per la ſua lontananza*; and in effect, when Pope *Pius* IV was reproached, That he did not leave to the Biſhops of the *Council of Trent* their liberty: He cleared himſelf thereof no otherwiſe but this faſhion; That their Kings and other Princes left them leſs of it than he; ſo that their ſervitude was undoubted, and the buſineſs was no more but to chuſe which Maſter they ought to ſerve. l. 23. c. 3.

Reaſon IX.

To verifie this ſhameful Servitude, it may be ſufficient to relate ſome Examples of what paſſed in the *Council of Trent.*

1. *Martel Veſcovo Fieſolano* having complained, That by reaſon of the Penſions impoſed on their Biſhopricks, and of the Priviledges granted to the Religious Orders,

there remained to the Prelates but only the
l. 7. c. 4. vain Name of Biſhop, *non reſtar ad eſſi quaſi altro che nome vano di veſcovi*; Cardinal *Farneze* anſwered on behalf of the Pope, That as to the impertinencies of the Biſhop of *Fieſole*, his Holineſs found it good not to proceed againſt him otherwiſe than
Ibid. by reproof and remonſtrance, *quanto all' impertinenza del veſcovo di Fieſole, ſua Santità approva non proceder che di riprenſione verbale*: So that the Cardinal *del Monte*, firſt Legat, having a paſſion to mortifie that Biſhop, *bramoſo di mortificarlo*, interrogated him publickly, Whether he perſiſted to ſay, That Biſhops did hold upon Earth the place of Jeſus Chriſt? *s'egli teneva come pur haveva affermato, che i veſcovi ſoſteneſſero la voce di Chriſto in terre?* Whereupon, he was fain to explain himſelf, leſt his Propoſition ſhould be qualified more rudely than with Impertinence; which, quoth our Cardinal-Hiſtorian, makes appear the Legates
Ibid. and the Popes moderation, *acciò che appariſca la moderazione ſi de' Legati come del Papa.*

2. So were the Biſhops of *Cadix* and *della Cava* ſerved alſo; their Diſcourſes were termed impertinent, becauſe they had ſaid, they reckoned they were not anſwerable for their Sentiments to the Cardinal of *Lorrain*, *da Legati*, *dal Viſconti*, *e dal Cardinal Borromeo*, *furon chiamate impertinenti.*

3. The poor Biſhop of *Aliſte*, being willing

ling to hold at a ſecond Sitting, That Biſhops were inſtituted Biſhops by Jeſus Chriſt, drew upon him the ill humor of Cardinal *Simonetta*, who told him in full Council, You are inſolent, let others ſpeak, *onde il Cardinal Simonetta gli diſſe ch'egli era inſolente e che deſſe ormai luogo di parlare à gli altri.* l. 19. c. 5.

4. The Biſhop of *Budoa*, ſpeaking his Sence, alledged thoſe Words of the Wiſe man, *All is Vanity*; the Legates did not believe that they were alledged on that occaſion, ſeriouſly; ſo they wrote an ignominious Letter againſt him to the Pope, *una lettera ignominioſa*, wherein they called him Ridiculous and Buffoon, *gli raccontarono i buffoneſchi ſuoi motti*, and the Pope ſent them word, that if they could not reduce him, they ſhould turn him out, and drive him away as ſcandalous, *il mandaſſero via eſpreſſamente come ſcandaloſo.* He that would reckon up all the trouble that the Popes had to maſter theſe kind of Biſhops at the *Council of Trent*, and the pains the Biſhops were at every moment to juſtifie themſelves towards the Popes, when they had ſpoken either about Reſidence, or the Juriſdiction of Biſhops, as of Divine Right, or of ſome other ſuch matter, would never have done. 'Tis manifeſt then, That Councils are neither pleaſing to Popes, nor advantagious, nor deſirable for the Biſhops, where they are becalled Fools, Buffoons, Inſolent, Impertinent, Head-ſtrong Coach-Horſes, and uſeleſs to the Church. l. 10. c. 2. *Ibid.*

ARTICLE VII.

These Reasons did presently make the Council of Trent *dreadful to the* Roman *Courtiers. These Reasons hinder Princes also from Assembling the Estates of their Kingdoms. It would be to tempt God, to be forward to call a Council: The unprofitableness thereof appears by the little or no Good that came of the* Council of Trent.

I Believe in truth, quoth our Cardinal-Historian, That the Court of *Rome* dreaded and abhorred a Council, when that of *Trent* was proposed to be Assembled, *io credo veramente che dalla Corte di Roma fosse temuta, ed ancora in qualche tempe aborrita, la convocazione del Concilio.* But though that Court should have had no dread thereof, Soveraigns have alwayes very much apprehension, when the business is about the Assembling their General Estates; wherefore they never call them together, but in case of extream necessity, *sapevano esser regola di tutti principi non adunare senza extrema necessità gli stati generali*; and this makes me conclude, quoth the Cardinal, that as long as the course of

Intr. c. 10.

Ibid.

of the World is ſuch as it is, it would be tempting of God to be forward to call a Council, unleſs out of very neceſſity, *onde ſin che il tenor del mondo procede così: il tentarlo, fuor che negli eſtremi biſogni, ſarebbe appunto un tentare Iddio*: Such an Aſſembly would threaten Schiſm and apparent Diviſion, *è un far congregazione che minacciaſſe evidente riſchio di convertirſi in diſgregazione della chieſa.* l.16.c.10. Ibid.

And beſides, there would not come there of any conſiderable Good; for 'tis clear the Reformation eſtabliſhed by the *Council of Trent*, is very moderate, *quella riformazione ſola ſi moderata e diſcreta che poi ſucceſſe e che la prudenza de Padri eſtimò riuſcibile.* Intr. c. 10.

Nevertheleſs, if the Pope ſhould obſerve ſtrictly this moderate Council, all would be loſt; this troubled *Alexander* VII, at his coming to the Popedom; for at that time he was very zealous and deſirous to re-eſtabliſh Diſcipline, and retrench Abuſes, he called to Council the ableſt men of the Dattery, *periti delle facende della Dateria*, and ſpeaking to them about the Diſpenſations for Marriages within the prohibited Degrees, which were granted ſo commonly at *Rome*, againſt the expreſs Prohibition of the *Council of Trent*; he told them, he wondred much at ſo frequent a going againſt the Deciſions of the Council, asking them how it could poſſibly be that it had ſo paſſed into a Cuſtom, *come paſſaſſe queſta* l.23.c.18.

contrarietà uſitata in Roma allo ſtatuto Tridentino; That ſo frequent a contravention againſt the Judgment of that Venerable Aſſembly, appeared to him little praiſe-worthy, *pareva poco lodevole che ſi frequentemente ſi repugnaſſe al giudicio di queſta veneranda aſſemblea.* They anſwered him, That this Cuſtom began in the time of *Pius* V, a Pope of a ſignal and ſevere Goodneſs, and a religious Obſerver of the Council, and that there was no other Reaſon, but that of experience of the Fact, *che la ragione di queſto diſcoſtamento del decreto Sinodale era ſtata l'eſperienza del fatto.* He had ſeen that from the Decree of the *Council of Trent* enſued great and very conſiderable inconveniences in practice, and therefore that holy Pope made no difficulty to diſpenſe therewith, even without having any other cauſe therefore. Thus the *Council of Trent*, for all its Prudence and Moderation, ſuffered it ſelf to be carried too far away with its Zeal, and went too far into an Ideal Reformation, whereof miſchievous inconveniences might have followed, if the Prudence of the Popes had not brought a Cure. What can be hoped for then from all the other Councils wherein there was never found ſo much Prudence and Moderation, as appeared in this laſt Council?

Ibid.

There be a-many other Articles beſides that of Marriage, wherein there is need that the Pope ſhould give eaſe againſt the

the ſeverity of the Council; for example, in that which concerns plurality of Benefices, if the Pope ſhould not ſtill diſpenſe therewith, the Cardinals would have nothing to live on, and the Court of *Rome* would turn Deſart, *Senato Romano privo di quelle badie rimanerebbe privo del vitto.* One may ſee of what importance it is for keeping up the Church, to keep up the Splendor of the Court of *Rome*; yet the *Council of Trent* made no reckoning of it; ſo that what can one hope for from any other Council whatſoever? *l.*12. *c.*13.

In fine, The *Council of Trent* declared, That all the World was obliged to obſerve its Canons indiſtinctly, and that none ſhould be diſpenſed with, but when there was urgent and juſt cauſe, *urgens juſtaque ratio*; and then the Diſpenſation ſhould be given freely *gratis*, otherwiſe the ſame ſhould be null: *Aliterque facta diſpenſatio ſubreptitia cenſeatur*, *Seſſ.* 25. *c.* 18. But now theſe Diſpenſations are not given *gratis* at the Court of *Rome*, where a great deal is given for them *ſine cauſa*, without any reaſon, but that they pretend that the Money that is gotten thereby, contrary to the *Council of Trent*, is a juſt and preſſing conſideration for to grant them out, *Anzi eſſere in verità gran' cagione per diſpenſare quella groſſa multa che l'impetrante ſi contenta di pagar in aiuto de' poveri e dell' opere pie.* *l.* 23. *c.* 8.

It is manifeſt then that even the Reformation of the *Council of Trent* would be Ide-

al, and of no ſucceſs, *riformazione ideale e non riuſcibile*, if it were not judiciouſly reformed by the Politick Prudence of the *Roman* Court; ſo that nothing is leſs uſeful than Councils, and leſs neceſſary for governing the Church.

ARTICLE VIII.

The Council of Trent *it ſelf hath acknowledged, That the way to govern the Church, is no longer that of Councils; and that the Laws which it made were ſubmitted to a Superior Authority.*

THe beſt one can ſay of the *Council of Trent*, is, That it had the Prudence to inſert in its Decrees beginning and ending, That it meant in all things, that the Authority of the Apoſtolick See ſhould remain inviolate, *ſalva in tutto l'autorità della Sede Apoſtolica.* Wherefore, quoth our Cardinal, I will not quite blame the Fathers of that Council for Decreeing againſt Plurality of Benefices, *ne per tutto ciò ſi vogliono biaſimare i padri Tridentini*; for they had no intention by that Decree, to bind his Supremacies Hands, whom they had declared all along to be left at full liberty, *per ciò che il decreto non inteſe d' annodar quelle mani ſupreme che il Concilio ſi*

l. 23. c. 3, & 8.

l. 23. c. 11.

nel

nel principio come nel fine delle ſue leggi dichiarò di laſciar diſciolte.

But as in all Policy Sacred or Profane, 'tis the approbation which the People give unto a Law by their uſage thereof, that determines the force and the Merit of that Law, and when it is doubtful what ſucceſs it may have, 'tis prudence to try firſt if the greateſt number will be pleaſed therewith, *è prudenza il tentare ezandio con dubio dell' evento ciò che ſe riuſciſſe ſarebbe grato al commune:* It follows that there muſt be a Superior Authority to derogate from the Laws of a Council, or to diſpenſe with them, according as uſage may require therein, or thereabout; and this the *Council of Trent* hath very well acknowledged, in declaring it meant not in any ſort to tie up the Popes hands; inſomuch that through an effect of a ſingular Policy, though there ſhould not be ſo much as one Decree of the *Council of Trent* obſerved; yet if that were ſo by the Pope's Order, it would be found, That nevertheleſs the Decrees of that Council were kept, becauſe he would be obeyed to whom the Council hath left abſolute power, which reaches as far as to impower him to derogate from the Council's Orders. After this faſhion is it, that our Cardinal, maintaining, That the Church ought not to be governed by way of Councils, and that, That of *Trent* hath upheld the Pope in an Authority over its own, doth defend the Judgment of the whole

l.8.c.11.

whole Christian World Assembled in that Council; and thus he defends the whole Catholick Church, and this is the Ground he hath to call his Book *Diffesa del Sacro Concilio di Trento.*

Proem.

ARTICLE IX.

Refutation of the Zealot's Fifth Errour, That Episcopacy is but one and the same thing in all Bishops: This is a Seditious Opinion, and destroyes the Allness and Soleness of the Monarchy Ecclesiastick.

THe Difference about Episcopacy, is not concerning the Bishop's power of Order; for that's common to all Bishops, of Divine Right. There be a-many Catholick Authors, who hold, That the Character of the Bishop's Order differs not from that of Priests.

The Business is about their Power of Jurisdiction, in governing the Church; for the Zealous pretend, That all Bishops have received this Jurisdiction in governing the Church, immediately from Jesus Christ, and that it extends it self throughout the whole Church *in solidum*, and that herein Episcopal Juris-

Juriſdiction is of Divine Right, as well as the Popes Juriſdiction; 'tis one and the ſame Epiſcopacy in him, as it is in them; in him, as their Head; in them, as Head of their inferior Prieſts, by Divine Right.

If that were ſo, Seeing the Biſhops did never exerciſe that Power of Juriſdiction over all the Univerſal Church, what power was that which Jeſus Chriſt gave them, which never yet took any effect? This was the Argumenting of *Father Lainez*, *à che valere una ſorte de giuriſdizione come quella ch' e in loro da Chriſto, per ſe medeſima affatto impotente e ineſercitabile.* *l.* 18. *c.* 15.

Suppoſing that the Biſhops may exerciſe ſometimes this ſame power *in ſolidum*, over the Vniverſal Church, it follows then, That there is no Univerſal Prince of the Church; but that ſhe hath as many Univerſal Princes as ſhe hath Biſhops, *e pero che non foſſe un ſolo Principe di tutta la Chieſa, ma tanti Principi univerſali quanti veſcovi*; ſo that every Biſhop reckoning himſelf intruſted with the whole Church *in ſolidum*, will attempt as of Divine Right, to govern the Dioceſes of all others, and if that might be, what would become of the Order and unity of the Church, 'Tis clear, That if this Opinion had place, and that Juriſdiction were ſuch in all Biſhops, there would not remain any thing more of the Monarchy and Unity of the Church, and ſhe would be, as it were, without a Foundation, *onde in tal caſo non rimanerebbe dove alloggiar ſodamente* *l.* 6. *c.* 3. *Ibid.* *Ibid.*

damente la Monarchia e l'unità della Chiesa; and by consequence, this Doctrine is quite and clean seditious, *questa sediziosa dottrina.* And here follow now the Reasons of the opposite Doctrine, which is nothing but Peace and Quietness.

Reason I.

If the Bishops have their Jurisdiction of Divine Right, it follows that the Pope can neither deprive them of it, nor restrain, nor enlarge it for them, *ch'el Papa non potesse loro restrignerla, e così ne meno ampliarla*; for a Jurisdiction thus changeable cannot be of Divine Right, *perciò che quella ch'è tale non è variabile della volontà e della potestà umana. Non la potesse ritorre ò scemare senza cagione.* Notwithstanding this, 'tis which the Pope does when he reserves Cases to himself concerning Persons, or Places, or Affairs, and grants Priviledges or Exemptions, or makes Decrees all without any ground; yet if all those Dispositions were null, what trouble would be in the Church, *sarebbe cosa di grande perturbazione si tali suoi ordini irragione-voli fosser' nulli.* Every Bishop pretending his Jurisdiction of Divine Right, and therefore unalterable, would pretend also a Right to overlook the Popes Ordinances, and so impugn them of Nullity, or abuse as often as he pleased, under pretence they were without cause, *gli si potesse muover sempre questione di nullità con allegare il diffetto della sufficiento cagione.* What would become then of blind Obedi-

l. 18 c. 15.

l. 19. c. 6.

Ibid.

Ibid.

ence,

ence, which alone maintains the Unity of the Church? To withdraw this Obedience from the Popes Commands, would teach Subjects to withdraw the Obedience they owe to the Princes of the Earth, *lo sciorre se stessi dall' ubidienza verso del Paapa ero uno sciorre insieme le coscienze de Vassali dall' ubidienza verso di qualunque principe.* l. 1. c. 8.

After this Rate, no Parish-Priest would obey his Bishop, when his Orders did not please him; and this would make the unbenefic'd Priests or Curates rise up against the Parish-Priests, *frà poco la medesima pretensione di governo poliarchico havrebbono i rettori privati co' loro vescovi, i preti simplici co' Rettori*; thereby the Church would become a very *Babylon, e finalmente si formarebbe con verità quella Babilonia.* l. 1. c. 25.

Reason II.

Bishops are obliged to obey the Pope, though his Decrees should be unreasonable: So then their Jurisdiction is not of Divine Right, and that of the Pope alone is of Divine Right. If the Bishops power were of Divine Right, one should be obliged to obey them, as one does the Pope, though their Decrees were unreasonable, and contrary to the Pope's; now if that were so, Bishops would turn little Tyrants, having shook off their Obedience to the Pope, who is, as S. *Charles Borromée* calls him, Our Lord upon Earth, *Nostro Signore.* l. 21. c. 5.

Take away from the Pope Right to make himself

himſelf be obeyed, though his Orders ſhould be unreaſonable, whilſt his Power is of Divine Right, and grant that power to Biſhops, as having their Juriſdiction of Divine Right, every Biſhop will be Soveraign in his Dioceſs, *ciaſcun veſcovo ſarà ſovrano nella propria Dioceſe.* The Biſhops will pretend they have put down one Tyranny in the Church, *viz.* the Pope's; *diranno d'haver eſtinta una tirannia,* but inſtead of one pretended Tyranny, there will come up by that Diſorder an innumerable crew of ſmall Tyrants, *e n'haveremo generate innumerabili*; every one of them as a ſmall Pope, will be obeyed with blind obedience, though he commands evil like the Pope, *à guiſa di Papi.* They will have it, that their People ſhall believe all that they tell them, as if 'twere Goſpel, as if they were infallible Popes, not able to err, *à guiſa di Papi credendo ogni popolo ciò che il ſuo veſcovo per altro ſoggetto ad errare gli propone ſſe comme ſenſo della ſcrittura*; And from thence what would follow, but that what one teaches in his Dioceſs, the other will condemn as Hereſie in his? Which would bring forth among believing Catholicks a moſt fearful contrariety of Laws, of Ceremonies; of Uſages, and in fine, of Faith too, *qual contrarietà forgerebbe di leggi, di riei, e fin di fede tra i fedeli.*

l. 1. *c.* 25.

Ibid.

Ibid.

The Source of all theſe Diſorders comes from Biſhops pretending that their Juriſdiction is of Divine Right.

Reaſon

Reaſon III.

The Biſhops propoſing in the Council of *Trent*, That it ſhould be determined that their Juriſdiction was of Divine Right, and the Queſtion being diſcuſſed on both ſides, it appeared to ſome, That all the Diſpute was nothing but a pure *Logomachia*, and diſputing about Terms; but the more ſubtil, *i più ſottili*, and ſcrupulous, *i più ſcrupuloſi*, judged quite otherwiſe thereof, and made it manifeſt, That if the Biſhops Pretenſions took place, it would follow that the Pope could not without cauſe diſpoſe of things belonging to the Juriſdictions of Biſhops, *ſenza cagione*; for example, *l. 19. c. 6.* he could not of abſolute authority reſerve to himſelf the Collation of a Benefice in another Biſhop's Dioceſs, he could not ſend Prohibitions to the Ordinary, or exempt an Inferior from the Juriſdiction of his Biſhop, or even tranſlate a Biſhop from one Dioceſs to another, unleſs for Reaſons contained in the Canons, *ò trasferir un veſcovo da una catredrale all' altra.* *Ibid.* Theſe Reaſons hindred the Queſtion from being decided, *queſti riſguardi facevano che molti ne conſentiſſero à diachiarare ch' i veſcovi foſſero immediate da Chriſto*: *Ibid.* Which makes it evident how important it is in the Church, when one would think there is no more but a Queſtion about Terms or Words, to take good heed if the Queſtion be not about

bout ſomething indeed, and not to think that Queſtions which appear to be only about Terms, be of ſuch ſlight Importance, eſpecially in Matter of Church-government.

Reaſon IV.

There is a deal of difference between the largeneſs of the Pope's Power, and the Power of Biſhops: The Pope, who is choſen, is ordinarily pious and ſage, *ordinariamente ſuole eleggerſi pio e ſavio*; he has remorſe of Conſcience, *ha i rimorſi della coſcienza*; he has Sentiments of honour, *e dell' honore*; which being ſo, 'tis a leſs evil, as it may ſometimes happen, though ſome of his commands be unreaſonable; which is ſeldom, and his Subjects be obliged to obey them, *poſſa tal' ora obligare i ſoggetti exandio con qualche irragionevole ordinazione*, than that he not being Prince and Monarch, as he is of all Biſhops, who are his Subjects, ſhould be made ſubject to their over-looking, and to their paſſionate Votes and Judgments, to which they are ſo ſubject.

Reaſon V.

But the great Reaſon which decides the Queſtion beyond Reply, and makes the Juggle of the contrary Opinion appear, is, That in effect, if the Biſhop's Juriſdiction were of Divine Right, they are obliged not to obey the Pope, when his Decrees are not grounded upon juſt cauſe: they could not uſe the Diſpenſations which he

he gives them, when they are not granted after the manner prescribed by the Canons; for the Canons do forbid plurality of Benefices; it confounds, quoth the *Council of Trent*, the Church-Order, that one person alone should take upon him the Offices of many persons. All are obliged to observe the Sacred Canons without any distinction, *indistincte*, unless they be dispensed therewith for just and urgent cause, and which may redound to the Churches greater profit, and that the Dispensation be granted cost-free; in default whereof, 'tis to be reckoned surreptitious. Now almost all the Bishops have plurality of Benefices, and they have the Pope's Dispensation for it, which is not grounded upon any urgent or just cause, nor given to them cost-free; they make use of these Dispensations, they be conformable to these Decrees, the Pope then has a right to rule over them, even without reason; and since they obey him, they acknowledge that their Jurisdiction is not of Divine Right, otherwise they could not in conscience possess a-many Benefices, they could not in conscience be translated from one Bishoprick to another; the Dispensation that is granted them, is by right null according to the Canons, *in maniera qualora volesse trasferir un vescovo da una Catedrale all' altra, gli potesse muovere sempre questione di nullità con allegare il difetto della sufficiente cagione.* But if it be so, that the Pope has no power to dispense

Sess. 25. *c.* 19.

l. 19. *c.* 6.

ſpenſe without a cauſe, where be the Biſhops? for either they have Conſciences, or they have none; if they have none, and that being tranſported with paſſion for a Benefice or Biſhoprick more fat or honourable, they will needs be tranſlated thereunto, *accade che la violenza della paſſione accenda talmente gli affetti che ove non ſi diſpenſaſſe cadderebbono in grave peccato*; and that they will frame falſe and coloured cauſes to obtain their Diſpenſations, which is rather to get by ſtealth, than to obtain; ſuch Diſpenſations granted upon falſe conſiderations, are null, *rubando per queſto mezzo le conceſſioni mille*, and ſo they will continue even unto their Death, in a ſort of ſacrilegious, inceſtuous Marriage with their Churches, *continuando poſcia in mariaggi ſacrileghi, fin' alla morte*, unleſs they had rather keep all their life-time in one condition againſt their minds, and lead a miſerable kind of life, *con repugnanza di cuore & con infelicità di vita*. If they have any Conſcience, then if that Conſcience be in the leaſt tender, it will never let them be quiet while they reflect upon thoſe juſt and reaſonable cauſes allowed only by the Canons, *non quietarſi interiormente mai*; thereupon a thouſand ſcruples, either concerning Subſtance or Circumſtances, will be ſtill returning upon them, *ripullulando loro ſempre n'el cuore varii ſcrupoli intorno alla verità ù nella ſuſtanza ò nelle circonſtanze della ragione eſpoſita*, which will keep them

l. 23. c. 8.

Ibid.

in

in perpetual torture, without any Remedy, *il che gli fà ſtare in un perpetuo tormento ſenza rimedio*, and will make them in danger to commit many ſins through an erroneous Conſcience, *e con pericolo che per coſcienza erronea tommettano molti peccati*, that in fine they will fall into deſpair of their ſalvation, *e cadano in deſperazione della ſalute.* l. 23. c. 8.

Now to avoid ſuch terrible and dangerous extremities which might put all the Biſhops into a damnable condition, a man ſees there's nothing ſafer than the Doctrine that maintains againſt the Zealous Ignorant, That Biſhop's Juriſdiction is not of Divine Right.

ARTICLE X.

From theſe Reaſons it reſults, That theſe Biſhops Juriſdiction comes to them only from the Pope. The Opinion that Epiſcopacy is but one and the ſame thing in all Biſhops, is nothing but a Platonick Idea.

FRom all before alledged, 'tis eaſie to conclude, That there's an infinite difference between Epiſcopacy in the Pope, and Epiſcopacy in Biſhops; becauſe the Biſhops not holding their Juriſdiction but of

the Pope, he ſhares out to them no more thereof than he pleaſes, they being the In-
*l.*18.*c.* 13. ferior Order, *di cui egli fa parte à minori Prelati*, as Father *Diego Lainez* ſaid; but it is wholly in him as the Source, becauſe he is the Soveraign Vicar of Jeſus Chriſt,
*l.*24.*c.*12. *tutta come in ſuo fonte nel ſummo Vicario di Chriſto per cui deſcendeſſe negl' inferiori Prelati*; in effect, their Rank and their State
*l.*2.*c.*27. is a State inferior, *minore ſtato, Prelati minori, veſcovi minori*, quoth S. *Charles*, they be ſmall Biſhops, and ſmall Prelates; for which reaſon, the name of Vicar of Jeſus
*l.*19.*c.*12. Chriſt hath not continued to them, *non eſſerſi laſciato il nome di Vicario di Chriſto à veſcovi minori*; they are nothing but a great
l. 1. *c.* 21. multitude of petty Biſhops, *una moltitudine immenſa di piccioli veſcovi*; Now for a ſmall Biſhop, ſmall Power, and ſmall Buſineſs. Wherefore the Pope hath reſerved to himſelf all the great Affairs of conſequence, leaving to the Biſhops only the ſmall ones, as, to grant Licenſes for ordinary Marriages, to iſſue out ſome ſorts of Monitories, to viſit Nunneries, or the like; or many times, to avoid conteſt, he permits them to act as Delegates of the Holy See: For the Pope being diſtracted with the great affairs of the whole Univerſe, he cannot tend to
*l.*5. *c.*16. muſe on trifling petty matters, *quella giuriſdizione à particulari Prelati, la qual è profitevole che ſia in loro per non coſtrigner i Chriſtiani d'andare à Roma in ogni mediocre affare, e perche alcuni negozii meglio ſon terminati*

minati da chi gli vede con occhio occupato in que pochi ſoli, che da chi gli ode con orecchio diſtratto ad una immenſità d'altre cure. The Biſhops have not the power to diſpenſe with plurality of Benefices, becauſe it was not fit to truſt their diſcretion with ſo im-important a part of the Government of their Dioceſes, as that was, *al cui giudicio non era convenevole il permetter.* l. 23. c. 14

And as for the chuſing of Pariſh-Prieſts, the Council hath not given the Biſhops liberty to do that, for it obliges them to follow the judgment of certain Examiners appointed thereunto, *ſono obligati à ſeguir le ſentence degli eſaminatori*; and the Council enacts, That thoſe Examiners be approved by the Clergy of the Dioceſe at a Synod, *qui Synodo ſatisfaciant & ab ea approbentur, Seſſ.* 24. c. 18. Which makes it appear, that even thoſe ſmall affairs which the Biſhops have left them, were by the Councils Order, not to be done but in a Synod, and with the Synod's advice. l. 23. c. 3.

So that no man which hath not a mind to feed himſelf with Fancies, will ever approve that opinion of an entire Epiſcopacy, being one and the ſame in all Biſhops, but will look upon it as a *Chimera* impoſſible in practice, *ogni huomo capaci d'affari civili auviſera per impoſſibile in prattica queſta, per così dire, ideal Republica di Platone, dove tutta la giuriſdizione foſſe di ciaſcun' preſidente.* l. 6. c. 3.

Ariſtotle hath confuted this imaginary Government by Reaſons very evident, *e pure* Ibid.

una tal Republica con evidentiſſime raggioni vien rifutata da Ariſtotele. Now that which is contrary to moſt evident Reaſons of *Ariſtotle*, cannot be conformable to the Inſtitution of Jeſus Chriſt, *come ſi la chieſa di Chriſto predicaſſe ch' è contrario à l'inſegnamenti d' Ariſtotele,* 'Tis a very *Chimera*, *una chimera impoſſibile*; a falſe and fraudulent invention, *una invenzione bugiarda*; a Chaos of confuſion, *un caos di confuſioni*; a right *Babylon, con verità Babylonia.*

l. 9. *c.* 9.

l. 6. *c.* 3.

Ibid.

l. 1. *c.* 15.

CHAP.

CHAP. III.

The only Rule of the Politick Church Government, is, its Felicity according to the Fleſh, in this World, and in the other, under the Authority of one ſole Monarch of the Univerſe, who is the Pope, of whom all his Chriſtian Kings are Tributaries and Subjects, and who hath, or ought to have for his Inheritance or Demean the Riches of all the World, whoſe Honours and carnal Pleaſures make the Churches Splendor and Felicity. Jeſus Chriſt hath merited them for her by the effuſion of his Blood, to render her Viſible, Perpetual, and Remarkable, as the moſt happy according to the Fleſh, of all other Republicks, that are, that ſhall be, or that ever were upon Earth. AR-

ARTICLE I.

Jesus Christ hath instituted in his Church the most excellent kind of Government. Monarchical Government is the most excellent.

A Man should not doubt that the Wisdom Incarnate did not institute in his Church the most excellent kind of Government, *dovremo noi persuadere che la sapienza incarnata istituisse la sua Chiesa con un governo il qual non fosse migliore.* l. 8. c. 17.

Now Monarchical Government is the best of all even among Christians, *essendo l'ottima forma del governo spirituale fra' Christiani, la monarchia.* l. 1. c. 25. l. 5. c. 16.

So that it must needs be that the Pope was instituted by Jesus Christ King of the Church, and Monarch of the whole World, *adunque la necessità del governo monarchico si paleso per esperienza.* l. 8. c. 7. & 17.

Therefore it is that the Popes do reign at *Rome*, *regnare in Roma*, and their Kingdom is call'd the Kingdom of the Vatican, *regno di Vaticano*; and the Pope is called God's Viceroy; and our Cardinal-Historian calls Pope *Alexander* VII, *Vicerè d' straordinario valore.* l. 2. c. 9. l. 2. c. 7. l. 24. c. ult.

He

He hath the Seignory of all the world, *il dominio de l'intero mondo Christiano.* l. 6. c. 4.

He is the Monarch and Lord thereof, *Monarca e Segnor del mondo.* l. 6. c. 3.

Insomuch that the whole World is the Empire whereof he is the Emperor, whose puissance is upheld by the veneration of Emperors and all other Kings, who be his Subjects, *quella venerazione ch' è la base del loro Imperio.* Intr. c. 16.

ARTICLE II.

That Emperors and Kings have acknowledged the Pope.

'Tis this Soveraign Puissance Ecclesiastick of Popes, superior to the Secular, that the Kings and Emperors of the Earth have acknowledged by kneeling down before them, *l'Ecclesiastica è suprema in autorità perchè ad essa i Principi secolari s'ingenocchiano.* l. 12. c. 3.

Monarchs do not only kneel before the Pope, but they kiss his Feet, in token they acknowledge his Soveraign Authority as Vicar of Jesus Christ, *inducendo tutti Principi à riconoscerli come vicarii di Christo, basciando i loro piedi.* Ibid.

They acknowledge him as the chief Magistrate over all men, *Magistrato supremo umano.* l. 7. c. 14.

They

They adore him as most holy in that quality, and too as Mediator between Heaven
l. 1. *c.* 15. and Earth, *chi dev'essere adorato con sopranome di santissimo, e mezzano frà il cielo e la terra*, and as Mediator between themselves, and Arbitrator of their Differences, to hinder the Insolencies of some of them, and the plottings of others, otherwise States would never endure his medling in their
l. 12. *c.* 3. Matters, *il principato non è durabile con l'insolenza, rimosso l'ostacolo dell' autorita spirituale, e perciò molto minor numero di congiure e di ribellioni.*

Therefore Kings and People adore the
l. 24. *c. ult.* Pope's hands, *adorato sua mano*; they adore
l. 14. *c.* 10. his Crown, *corona Pontificale*; and his Dia-
l. 1. *c.* 25. dem, *si tratta di mantenir l'adorato diademate nel fronte al mio principe.*

In fine, they regard him as their Lord,
l. 21. *c.* 6. *nostro Signore.*

ARTICLE III.

The Popes Monarchy over the World is necessary for the Church.

THe Church is a Body, composed of all the Catholick Kingdoms and Republicks of the World, which be the Members thereof: And in every State or Republick, all the Dioceses with their Bishops, are also Members of that Body.

And

And as in compounded natural Bodies, there be many particular Forms, because every Member hath its own Form; so every Diocese, and every Kingdom, and Republick hath its particular Form, that is to say, its Bishop, its King, or its Superior and Head, in whom resides the particular superior power. But as in the compounded Natural Body, 'tis impossible that diverse Forms, which have no order nor relation among themselves, can be able to govern, because they would separate Unity. So it is impossible that Church-Unity can subsist, unless all the particular Forms of her Members have relative Order among themselves and be subject to a Form Total and Superior, to be as it were the Head and Soul of them, from whence the Particulars may fetch all their direction and force, *non possono molte forme trà loro non ordinate dominare in un composto.* l. 8. c. 17.

If the Church had not such a Soul, *viz.* a Soveraign Power that gave her Form, and whereby she might be directed, she would not any longer deserve the name of Church, *non meriterebbe più la Chiesa nome di Chiesa, cioè di congregazione, mentre fosse disgregata per tante membre senza haver l'unità da un anima che le informasse e le reggesse,* l. 1. c. 25.

It would be but a Crowd of men without Order, not a Body Organick and Formed, unless it received the Unity of a Form total, proper to animate it and rule it, *numero aggregato accidentale s'ella non riceve* ibid.

l'unità

l'unità con una forma che la indirizzi e la governi.

Now then, ſuppoſing that the Pope is the Head and Soul of that Body that ſtretcheth it ſelf through the World, whereof all States and Dioceſes of the Univerſe are Members, the union and ſubmiſſion of theſe Members to this their Head, who is the Soul of them, forms the perfect band of the Life Politick, *una congiunzione di vita perfettamente politica.* *l. 3. c. 10.*

The Pope's Authority is the Baſis, the Band, and the moving Intelligence of this Body's Government, *del qual governo, la baſe, il legame, e l'intelligenza motrice, è l'autorità del Pontifice.* *l. 1. c. 25.*

So that what ought not a man to ſuffer rather than let himſelf be ſeparated from this good Soul, from which one draws all his Being, his Unity, his Direction, his Motion and Intelligence, *per non ſepararſi da queſt' anima*; for what can the hands and feet in man's Body do, if they do not receive all their direction and force from one ſole Head? *che potrebbono li mani ed i piedi ſe non riceveſſero tutta la direzione e tutta la forza d'un ſolo capo?* *l. 3. c. 10.*

ARTI-

ARTICLE IV.

The Power of the Pope is Independent from every Creature, and without Limits: The Riches of the World are his Revenue.

THE Popes Soveraignty being then so vast, it extends through all Countries, as the Soul does through all parts of the Body, *un principato vasto e di varie nazioni*; and like as the Soul in the most raised operations of her Intelligence depends not of her Members, so the Pope's power is independent from every Creature, and unlimited, *autorità illimitata ed indipendente.* 'Tis a power more than humane, and which, as such, ought to be adored, *con debito d'adorarla, che impone la sopra umana sua dignità*; 'tis as it were, a divine state, *stato quasi divino.*

l. 23. c. 11.

l. 8. c. 17.

l. 24. c. 11.

l. 1. c. 2.

And as the Members obey the Soul, without asking it a Reason; so every one is bound to obey the Pope, even when his Orders be unreasonable. Indeed he doth sin, when he ordains any thing against Reason; but he that obeys him, doth not sin, *onde peccaben in concederle, non i famigli inferiori in usarle.*

l. 21. c. 60.

In this Quality of King and absolute Soveraign, he has for Revenue and Inheritance, the

the Goods of all his Subjects, to wit, of all the Kings of the World, and of all their Subjects, *havendo per lor patrimonio le ſuſtanze de' ſudditi*; he hath power to diſpoſe thereof even againſt their will, *con autorità di commandare alle perſone e di maneggiar le robbe per raggion propria, ed eziandio con altrui repugnanza.*

l. 1. *c.* 1.

l. 6. *c.* 3.

And by conſequence, Kings and their Kingdoms be Tributaries to him, and that with Reaſon; for every Pariſh finds its Parſon, and furniſhes him with all that's neceſſary for his Miniſtry, *ogni terra gli ſomminiſtra à ſuo piovano.*

l. 1. *c.* 25.

Every Dioceſs does likewiſe ſo in reſpect of its Biſhop proportionably, and as 'tis meet for the Rank that he holds in the Church above Pariſh-Prieſts, *ogni Dioceſi al ſuo veſcovo.*

Ibid.

Every State does the ſame proportionably towards its Prince, *ogni ſtato al ſuo Principe.*

Ibid.

Thus 'tis manifeſt, That all the Prelates and Kings of the World do owe to their Monarch the ſame Contributions proportionably, *molti ſtati e regni inſieme al loro Monarca.*

Ibid.

As the Pope is Monarch of the whole World, it is clear, That his Revenues be laid and ſet out for him upon the whole World, *queſti ritratti ſi cavan da tutti i regni del Chriſtianeſimo.*

Ibid.

ARTI-

ARTICLE V.

The Pope may compel Kingdoms to pay him Tribute: To diſpute this Power with him, is Treaſon.

THat which is conſiderable herein, is, That as the Soul hath power to oblige the Body to render it the ſervice it ought, becauſe all the ſervice which the Body owes to the Soul, has no other End but the common Good of the one and the other. So the Pope, who is Soul of the Univerſal Body of the Church, having no End but the common Good of the Church, hath power to conſtrain all the Communities which make Parts of his Body, to pay him the Tributes due to him, ſutable to the Grandeur of his Adminiſtration, *quali richiedonſi alla grandezza di ſua amminiſtratione.* 'Tis for their own Good that he may oblige them to it; for one muſt do good to Communities, as one does to Children, even againſt their wills, *qual più trito proverbio che quello, à fanciulli e à communi convien fare il bene contra lor voglia.*

l. 1. *c.* 25.

l. 17. *c.* 10.

He that hath power to bring to the End, hath power to levy the means; as for example, the Church hath power to conſtrain people to receive the Sacraments, 'tis neceſſary

ceſſary then that ſhe ſhould have power to compel thoſe things which be neceſſary to
l.17.p.10. that end, *ſe la chieſa può coſtringere i fedeli à pigliar i Sacramenti, li può coſtringere à tutto il neceſſario per l'amminiſtrazione di eſſi.*

Now the prime thing that is neceſſary for the Adminiſtration of the Sacraments, is a competent maintenance for the Miniſ-
Ibid. ters, *com' è in primo luogo la ſoſtentazione de' Miniſtri.* So the Pope being prime Miniſter of the Sacraments, and of the Government Eccleſiaſtick, there's nothing more plain than the power he has to conſtrain the whole Catholick Chriſtian World to pay him Tribute; this Demonſtration is moſt
Ibid. clear, *queſta chiariſſima dimoſtratione.*

This ſuppoſed, who is it that can deny it to be Treaſon, to ſay, one ought not to pay to a Prince the Tributes which be due
l.23.c.3. to him, *ſi come verrebbe accuſato di leſa Maeſtà chi affirmaſſe doverſi levare à Principi ſecolari i loro tributi.*

In greater Reaſon, then it muſt be a greater crime for him that would take away from the Prince of the Church and Vicar of Jeſus Chriſt, the Fruits that are due to
Ibid. him from particular Churches, according to Reaſon, Equity and Cuſtom, *così di molti più grave delitto è reo chi vuol' torre al principe della chieſa e Vicario di Chriſto li frutti che à lui ſon' debiti dalle chieſe particolari ſecondo la ragione, l'equità, e la conſuetudine.* For the Revenues, for example, which

which come of Indulgences, and other like Graces, are as his Gables, *il medeſimo in tutte le Gabelle*, Impoſts being neceſſary in all ſorts of Government, *in ogni principato eſſendo neceſſarie le impoſizioni.* l. 9. c. 3. l. 16. c. 8.

ARTICLE VI.

The Pope's Authority is conformable to Nature; according to Ariſtotle, *the Pope ought not to give reaſon for the uſing of his Power; it hath no other Limit, nor other Reaſon, but,* Such is our Pleaſure.

WE have ſeen how the Union and Submiſſion of the whole Body of the Church to its Head and its Soul, which is, forſooth, the Pope, makes the perfect Band of the Life Politick, and that the end of this Life is the common Good of the whole Compound, to which it is natural, according to *Ariſtotle*, that all the Members do contribute This Philoſopher hath made no difficulty to ſay, That, as a Hand which doth not ſerve the Intereſt of the Body, from whoſe good eſtate the good even of every particular Member derives it ſelf, could not be called a Hand, unleſs in an equivocal ſence; ſo the man which ſerves not the common Good of the whole Body of the Commonwealth, but

hath his particular Intereſts for his Ends, cannot be called a man, unleſs in an equivocal ſenſe, *la qual congiunzione è sì naturale che Ariſtotele hebbe à dire, che ſi come la mano che non ſerve à l'intero corpo dal cui buono ſtato ridonda il bene di ciaſcuno membro, diceſi equivocamente mano, coſi l' huomo che habbia per fine il privato ſuo prò e non il commune dal quale deriva ogni ben privato, chiamarſi equivocamente huomo.* Now he that is but a man in an equivocal ſenſe, cannot be a faithful Chriſtian Prince nor King, but in an equivocal ſenſe, and no other; this is the eſſential Reaſon that all Princes and People have to be the Pope's Subjects, if they will remain true Princes, or true Chriſtians; he is not obliged to give you the reaſon for his power, having power in quality of Soveraign, to diſpoſe, according to his liking, of perſons and of Goods, as he thinks fit, *con autorità di commandare alle perſone e di maneggiare le robe per raggion propria ed eziandio con altrui repugnanza.*

l. 3. *c.* 10.

l. 6. *c.* 3.

If it were otherwiſe, a man might upon every occaſion, conteſt all his Orders and Commands as null, under pretence that they were not reaſonable, *gli ſi poteſſe muover ſempre queſtione di nullità con allegare difetto della ſufficiente ragione*; and of Prince, as the Pope is, he would be made ſubject to his Subjects Orders, *che ſarebbe coſtituirlo di principe ch'egli è, ſoggetto al giudicio de' ſuoi ſoggetti.*

l. 19. *c.* 6.

Ibid.

For avoiding then all theſe kinds of contradictions,

traditions, he may order it, and every one is obliged to pay him all that he demands, *senza esprimer veruna ragione*; there's no need for him to alledge any other cause, unless *Such is Our Pleasure.* 'Tis Pleasure that is the Rule of all Natural Equity, and all that is done against this good Pleasure, is but Violence, *violento facendosi contra il gusto del Papa*; In fine, the Pope himself is his own Law, *il Pontefice esser legge à se stesso*; for example, suppose that the Pope had no other reason for granting his Pardons, but the Money he gains thereby, and the Income which rises thereof, this only Reason is sufficient to justifie all his Orders, *essere in verità gran ragione quella grossa multa.* l. 23. c. 8. l. 3. c. 13. l. 20. c. 5. l. 23. c. 8.

Nevertheless, this is said with respect to his boundless power, and in it self independent, *illimitata ed independente*, taking it abstracted from honest *Decorum*, and other Circumstances which do moderate the Pope in the usage of his Power, and causes that one needs not to fear he will commit any abuses in the execution thereof; for setting these aside, he may do all through the plenitude of his Power, *è libero con la pienezza dell' autorità*; but honest *decorum* hinders him from doing sometimes things he could and might, *l'onestà richiede che non facesse da se medesimo.* These were the Sentiments of Pope *Pius* IV. writing to the Emperor *Ferdinand*, in which he was contrary to Pope *Paul* IV. *Caraffa*, who was perswaded that l. 14. c. 14. *Ibid.*

his Wisdom had no other Rules for acting, but those (forsooth) of his infinite power, *che tutta l'ampiezza del suo potere fosse anche la misura di saggiamente esercitarlo.*

ARTICLE VII.

'Tis not to be feared that the Pope will abuse his Power, and that for divers Reasons.

THere is no fear the Pope will abuse his All-puissancy.

1, He is Elected by a Senate of Cardinals, *da un Senato di Cardinali*, whose lives, for the most part, are very exemplary, *tanta esemplarità in molti del Senato Apostolico.*

l. 1. *c.*25. *Ibid.*

2. They Elect him ordinarily from among themselves, *fra un senato di Cardinali.* They chuse him when he is old and a tried one, *huomo vecchio provato*; the most pious, and the wisest, which they think fit for the place, *pio e savio.*

Ibid. *l.* 12. *c.*15. *l.* 19. *c.* 6.

3. The Pope hath Sentiments of humane Honour, *per senso d'onore umano.*

4. He hath Remorse of Conscience, *i rimorsi della coscienza.*

l. 1. *c.*25. *l.* 19. *c.*6.

5. Being good, judicious and experienc'd, 'tis morally impossible that he should not govern the Church, either right well, or at least in tolerable manner, he is aided by able

able Ministers, and with Motives of Honour and Policy, *si può sperar che si elegga quasi sempre tale che per giudicio, per bontà, per esperienza, e quando tutte mancasse per aiuto di Ministri e per senso d'onore umano governi ò bene ò tolerabilmente la chiesa.* l.1. c.25.

6. 'Tis his Policy to do so; for his Empire not being able to stand without the peoples Veneration and Devotion, 'tis of utmost consequenee to him to do nothing that may cause him to lose that Devotion which maintains his Power; *ed in risguardo eziandio d'interesse umano il dimostra sarebbe un tal modo troppo dannoso à quella venerazione ch' è la base, del loro imperio.... questa podestà la quale non hà altri littori che la divozione de' sudditi.* Intr. p. 6. l. 23.c.5.

ARTICLE VIII.

Difference betwixt the Pope's *Policy and the* Turk's. *Kings need not to fear the* Pope's *Power, but in case of Rebellion against God, or his Viceroy upon Earth.*

THe *Grand Seignor*'s ultimate End is his own Felicity, and his means to arrive at it, is, to make his People miserable, *qual è la Politica del dominio Turchesco*; but the *Pope*'s end is the Publick Felicity of the Church, which is his Body, and whereof he l. 5.c.6.

he is the Soul, the Head, and the common Father. The *Grand Seignor* is free, and all his Subjects are Slaves, *e teene loro in miseria per ch'egli goda*; which is an execrable Policy; as Slaves, he commands them with Sword in hand, being obeyed out of dread. The Ecclesiastick Power of the
l.12.c.3. *Pope*, is a Power unarmed, *la podestà goduta dal sommo Pontefice pure è disarmata.*

Whence it is, though of right, the *Pope* has power to compell Peoples Obedience to his Authority, yet having no force joyned to his Supreme Authority, all its Power, as to its execution, depends on the inclination of the People, on their Veneration and their Piety; therefore it is that the *Pope*, for to succeed in his Designs, ought to accommodate himself to the Peoples in-
l.9. c.9. clinations, though corrupt, *dovendo egli governare gli huomini quali Iddio e la natura producono al mondo.* The Great *Turk* never informs himself concerning the inclinations of his People, he does all by force, by Authority, and through a Spirit of Domination; so that there's nothing more execrable than the *Turk*'s Policy; nothing more mild & more natural than the *Pope*'s; there's no Republick in the World more happy, even according to the Flesh, than that which lives under his Empire; *un corpo politico il*
l.3.c.10. *più felice che sia in terra.*

The Kings and Princes of the World have nothing to fear from the *Pope*'s Power, except in case of a declared Rebellion against

againſt God, *tal che non può temere ne de forze ne dalle volontà di ſi fatti huomini ſe non in caſo d'un aperta ſua ribellione contra Dio,* that they attack God through Hereſie, or elſe his prime Miniſter and Viceroy General upon Earth, to ſuppreſs his power; in theſe Caſes, the Secular Powers indeed have great reaſon to be apprehenſive of the Eccleſiaſtick; for that their People through veneration for the *Pope,* and through Sentiments of Religion, would riſe in Rebellion, if not always, at leaſt often enough againſt ſuch their Princes, being once declared Enemies by the *Pope*; *la ſecolare hà gran ragion di temerla, perche ſe non ſempre, almeno ſpeſſo la veneraẓione de' popoli e'l riſpetto della Religione muove i ſudditi à ſollevarſi contra'l principe temporale quando egli vuol' ſupprimere la podeſtà ſpirituale.* Or elſe when Kings do publickly violate Juſtice, as *Henry* VIII, King of *England.* By example of that King, all others may obſerve how faſt the Pope holds, that when a humor takes Chriſtian Princes to violate Juſtice and Religion, without being by any means to be brought back to their Duty, they are alwayes to apprehend the Arms of the *Vatican, Si è mantenuto il poſſeſſo, che tutti i principi Chriſtiani qualunque volta diſegnino di violare incorrigibilmente la giuſtizia e la Religione, temano l'armi del Vaticano. L'eſempio di lui non può dar ardimento à potentati Catolici d'eſſer' impii ſenza terrore*; After this Example, there is no Catholick Prince, who

l. 12. c. 3,

Ibid.

l. 3. c. 15.

Ibid.

ought not to tremble, when he dares but think of becoming impious.

ARTICLE IX.

Of the Peoples Soveraign Power in the Church.

THe Cardinal assures us at last, That it is the People have the Soveraign power in the Church, if not of right and in reason, yet at least, in fact and by force,

l. 1. *c.* 9. *il quale volgo finalemente hà la suprema potenza, e però se non di raggione almeno di fattò è il supremo de' tribunali*; the people, quoth he, is more powerful than all the

l. 2. *c.* 4. Laws, *essendo il popolo più potente d'ogni legge*: So there needs the utmost skill to hold them in, and without the succors of great respect, and of somo Love, 'tis hard to make them to like the yoke of Obedi-

Ibid. ence, *e pero richiedonsi gran' destrezza nel frenarlo e grand' aiuto di venerazione e d'amore perch'egli si contenti di ricevere in bocca il freno.*

'Tis by the greatest number that at last things are decided, and at bottom; this

l. 1. *c.* 24. is the greatest Potentate of the world, *imperciò che la moltitudine finalmente è il maggior potentato del mondo*; for the Multitude have more hands than the small number of their Superiors; and when all those hands unite,

unite, they make a power that renders its ſelf Miſtreſs of the World, *perche hanno più mani, le quali quando s'accordano, ſono le padrone del mondo.* l. 9. c. 9.

The Eccleſiaſtical Superiors ought above all, to be perſwaded of this Politick Maxim, That all their power, as to its effect and execution, is upheld by the Peoples Veneration, *queſto ſaperſi da Preſidenti Eccleſiaſtici, che il loro potere quanto all' effetto è tutto appoggiato alla venerazione de' popoli,* which is a warning to them to keep up this Veneration by an exemplary Life, abſtaining from all which hath the looks of excels, *gli ammoniſce à conſervarſela con la vita eſemplare e ad aſtenerſi da ciò che habbia dell' immoderato ò del violento.* l. 12. c. 3. Ibid.

ARTICLE X.

An Example of the Peoples Power in the Church in what paſſed at Milan, *and at the Council of* Piſa, *under* Louis XII.

THe Soveraign Authority of the People, which renders it ſelf Arbitrator even between Popes and Kings, appeared in the People of *Piſa*, and thoſe of *Milan*, under Pope *Julius* II, and the King of *France*, *Louis* XII. Some Cardinals having a mind, out of Ambition, to be Popes, under pretence

tence of reforming the Church, as well in Head as Members, met in Council at *Pisa*. The Inhabitants of that Town being Subjects of the Commonwealth of *Florence*, were constrained, through its Authority, to receive into their Town these Cardinals, and those of their Party; but nevertheless, they detested the Assembly of them as Sacrilegious, *come sacrilega*, they could not hold from giving them all possible marks of Slight and Abhorrency, so that the Council was transferred to *Milan*. The Cardinals of the Faction were received by the People in that Town, not as Cardinals, whose Dignity is in most great veneration in Christendom, but as men infected with the Plague, and as Cut-Throats, *mà come huomini pestiferi e scelerati*, and as boding Comets, which foretel and cause Mischiefs to the Countries over which they appear.

The *French* at that time got the Famous Victory at *Ravenna* against Pope *Julius* and his Confederates: The Popes Nuntio, *John de Medicis*, which afterwards succeeded *Julius*, by the Name of *Leo* X, was brought Prisoner to *Milan*. In this condition, a wonderful thing! even the Souldiers of the *French* side could not chuse but yield to their Prisoner, as the Legate of the Vicar of Jesus Christ, Marks of their utmost Veneration, asking Absolution of him for having fought against the Church; such power hath the force of Religion over the Spirits of

of Christian people; *tanta nel popolo Christiano è la forza della Religione.* l. 1. c. 1.

Mean time, what kind of man was this Pope *Julius?* He was fierce-natur'd, *una tal ferocia,* in whom the Vapors of aduſt Choler reigned ſo violently, that they carried him out to Feats of War, little agreeing with the Holineſs of his Degree, *eccesſo militare non convenevole alla ſantità di grado, da qualche vampa men regolata di bile accesa.* Ibid. Ibid.

He had to do with *Louis* XII, that good King, ſirnamed *The Father of the People*; which is to ſay, All; yet the Subjects of ſuch a King favoured ſuch a Pope; what would they have done then if this Popes Virtue had been as ſublime as was requiſite for him who ought to be adored by the Sirname of moſt Holy, as Mediator between Heaven and Earth.

This only Example makes it at once to be ſeen how puiſſant a Pope is that's revered by the People, and how puiſſant the People is that is animated by a Spirit of Religion, *tanta nel popolo Christiano è la forza delle religione.*

But on the other ſide, this Example ought to teach Popes what they are to fear, when they abuſe their ſupernatural and divine Authority, and do injury to the Secular Power; for then the People changing their Veneration into Abomination, they abandon his Holineſs's Intereſt, and in ſtead of remaining Superior, he becomes ſlighted.

See

See here then the different Intereſts of Popes and Kings, and the politick Reaſons, that theſe Powers which are ſuperior of Right, and by Authority, have to conſerve to themſelves the ſuccors of that of the People, which is always at laſt the Soveraign by way of Fact, and as to the execution, and that ſame which obliges all theſe Powers to abide within terms of moderation, the juſt temperament whereof makes the Politick Felicity according to the Fleſh, even in reſpect of the Chriſtian Republick, under the Monarchy of the Soveraign Pontife; for to preſerve which, all the world by conſequence is equally obliged through very Natural Love, ſeeing that doth embrace the whole World for its Felicity.

ARTICLE XI.

The Pope is not Maſter of his Authority, he is but the Depoſitary thereof, and obliged to preſerve it: The moſt pious action of Chriſtian people is to uphold it.

THe Popes do not reckon themſelves Maſters of the Apoſtolical power, which is intruſted them; they do not believe that they can releaſe the Rights thereof, of which they are nothing but De-

Depositaries, to hold them and keep them up together, and not to permit the diminution of them; Thus spoke Pope *Clement* VII, of it, *Primato Apostolico di cui non era signore mà custode,* The Pope may dispose on good consideration of the Things and Persons whereof he is Lord, though, may be, he cannot do it lawfully, setting aside Honesty or other Virtues; but for what concerns the Rights of the Holy See, he cannot permit the diminution thereof, neither lawfully, nor upon any consideration whatsoever, which is so true, that *Paul* IV, who thought he might do any thing, and that all which he did by virtue of his Authority, without having respect to Honesty or other Virtues, became honest and lawful, *che tutta l'ampiezza del suo potere fosse anche la misura di saggiamente esercitarlo*: Nevertheless, as to the Rights of the Holy See, he made no difficulty to acknowledge that he was not absolute Master of them, but only Depositary, *di quella dignità della quale non era padrone mà custode.*

l. 3. c. 12.

l. 14. c. 13.

l. 13. c. 15.

And the reason is, That the Pope's power in all the extent of it, which we have been speaking of, is the Publick Good and Felicity of the Church, even according to the Flesh, *secondo la carne*; now the Publick Good of the Church, even according to the Flesh, is the greatest of all visible Goods, and the most noble Object of all the Virtues; and so the most noble action, not only of Policy, but of Piety that the Pope

Pope and Christian people can do, is to uphold the Soveraign power of the Pope, in the extent of his All-puissantness independant and infinite, and to maintain it with vigilance and stoutness; *il custodir con intrepidezza e con vigilanza la sovranità del Pontificato, è per mio aviso la più commendabile operazione che possa fare la Politica virtuosa, perciò che di nessun' popolo si procura con maggior lodevolezza il prò universale che del popolo più diletto da dio e fedele à dio.* l. 5. c. 16.

It remains then to make it evident what it is that is sutable for the Grandeur of the Pope, according to that Degree of Soveraignty which he is advanced to in the Church in quality of Vicar of Jesus Christ, Viceroy of God, Empetor of the whole Universe, Lord and Monarch of the World, King of Kings, and Lord of Lords, Vice-God, and a God himself, by the most excellent participation of God that is visible upon Earth.

ARTI-

ARTICLE XII.

The Pope must have Means and an Estate suting with all these Qualities. To deny this Truth, is a Treasonable Crime. Humane Felicity according to the Flesh, ought to be found in him as its Source.

THE Pope being King of Kings, and of the whole Universe, the Estates and Goods of all Kings, and of the whole Universe are his Inheritance; otherwise if the Temporalities of Kings were not the Pope's Inheritance, the Subjects Estates would not be the Inheritance of their Kings. 'Tis the part of Kings to consider, if they will renounce this new Right which the Religious and Carnal Policy of our Cardinal-Historian doth offer them; but as for the Pope, he is not Master of his, he is but Depositary; wherefore in quality of King, and for that very reason, it is unlawful, quoth the Cardinal, to abate the Pope his Rights, or any of that which is fit or futable to the support and maintenance of his infinite and unlimited Grandeur, *non essendo lecito di sostrare i suoi diretti e ciò che richiedesi per la sua convenevole sostentazione al Pastor universale de tutta la Chiesa.* l.23.c.3.

So

So you see, that to stop his Revenue, or force him from it, is a crime more treasonable than that of those who would deny to those Kings, who are the Pope's Subjects, to pay them Gabels.

It is a General Order established of God, That all things should be conveniently ordered, *convenevole*, according to the Degree and Rank which they hold in the Universe; for example, That a Cardinal have the Authority that is sutable to his Purple, and not that pitiful little power that sutes only with an ordinary Bishop, *tal bassezza d'autorità qual conveniſſe ad un ordinario Vescovo e non ad un nobiliſſimo porporato.* And generally speaking, The Church hath power to exact from her Believing Ones whatever is necessary for the maintenance of her Ministers, *li può costringere à tutto il necessario com' è in primo luogo la sostentazione de Ministri:* So that she hath power to levy from the whole Universe, Contributions necessary and proportionable to the Grandeur of her Ministry, *quali richiedonsi alla grandezza della sua amministrazione. . . . questi tributi raccolti da ogni paese Christiano, queste contribuzieni di tutto illo mondo Christiano.*

l.20.c.3.
l.17.c.10.
l.1.c.25.
l.2.c.6.

Now that which sutes the Grandeur of the Apostolick Principality, sutes it as it is the Source of all Temporal Profit and Felicity, even according to the Flesh, *fonte d'utilità temporale secondo la carne in qual modo ch' è più conforme eziandio all' umana felicità,*

l.23.c.3.
l.1.c.25.

felicità; then must needs this humane felicity be found in the Pope, as in its source. Now Felicity according to the Flesh, consists in Riches, Honours, Pleasures, and in all besides which the World loves, esteems and admires; to the end that the Pope may afterwards convey it, as it were, in several streams or veins all the World over; wherefore the Pope is compared not only to the Soul or Head from whom the Body derives Being, and all the Felicity it is capable of, but he is also compared to the Stomach.

ARTICLE XIII.

The Pope is the Stomach of the Churches Body, which disperses shares of Nourishment to all his believing ones, that be Members of his Body.

'Tis true that all the Tribute which the Pope levies upon the World, seems to tend to enrich only the Vassals of his Temporal Domain, or his home-born Subjects, *questi tributi raccolti da ogni paese Christiano paian colare ad arrichir solo i vassali del dominio temporale*; nevertheless in truth it is not so, *in verità non è poi così.* l. 2. c. 26.

But to make the thing better understood, we must use the Fable which whilom *Menenius Agrippa* made use of when the people of *Rome* revolted against the Senate, and re-

fuſed to fight for it; This ſage Polititian told them, that " one day the Members " made a revolt againſt the Stomach, and " refuſed to contribute towards its nouriſh- " ment, but incontinently they perceived " that they all fell to languiſh. One may ſay 'tis the ſame thing with the Pope, who as the Stomach, does not digeſt for himſelf only the Goods which he poſſeſſes, but to diſtribute out to thoſe Believing Ones, that be his Members.

That which ought then to be ſo much the more ſtronger in application of this Similitude concerning that of the Body Natural, is this, The other Members which labour for the Stomach, can never be the Stomach, ſo they have not that particular reaſon to maintain the Stomach's Intereſts, but in the Myſtick Body of the Church, there is no Member but that may one day become Stomach, no faithful Catholick, but may hope to become Pope, *habbiamo un corpo dove ogn' altro membro ſi può convertire in ſtomaco, ſi come chilo in ſangue e poi queſto in carne.* So that all theſe faithful Catholicks have a particular Intereſt to contribute to the Pope's Felicity according to the Fleſh, becauſe this Felicity returns back again to them according to the ſhare they have in the diſtribution made by him after his having digeſted it, as the Stomach of the Church; and beſides, they or ſome of theirs may one day arrive to this quality of Stomach, and then ſhall they too digeſt all the Goods of the

l. 3. c. 10.

the World, first for themselves, and afterwards for others.

It should follow from hence, may some say, that in time all the Riches of the World will flow to *Rome*, to enrich the Pope's Court; but though it should be so, *fingiamo che con longo giro di secoli questi beni colassero nella corte*, what hurt would there be in it, that all the Goods of the Earth that now pass from one to the other, by way of Inheritance, at a venture, without regard to merit, should be distributed by the Pope to every one according to Justice, and according to their Merits? *Pongasi mente se verun disconcio arrechi alla felicità civile, che molti beni passino da esser dono del caso nell' heredità del sangue, ad esser distribuzione della giustizia nel riconoscimento del merito.* *l.24. c.10.* *Ibid.*

So that although all the Goods of the World should actually pass by distribution of the Pope, as Victuals do through the Stomach, and as of right all the Goods of the World belong to the Pope, as a King, whose Inheritance is the whole Universe, there is no body but may see that the Carnal Felicity of the Church would be thereby more perfect, at least no body can deny but that the Pope hath right to levy upon the whole Earth what is necessary to make a Carnal Felicity sutable to his Royalty, to make him the richest, the most glorious, and the most happy, even according to the Flesh, of all the Kings and of all the Emperors of the Earth.

ARTICLE XIV.

It is ſutable to the Pope to have his Kingdom and State apart, and a Princes Court equal to other Kings, ſuperior to all Princes. The Pope's Courtiers be called the Glorious Cardinals: They be the ſplendor of the Roman *Court.*

SUppoſing then, as it hath already appeared, That 'tis neceſſary for the Unity and Majeſty of Church-Government, that there be one Supream Head, and Soveraign Ruler, 'tis convenient, to the end he may be the common Father, and not held ſuſpected by any one, as partial, that he reſide not in the States of other Princes, but in his own; That he have a Court and Courtiers, ſuch as the Grandeur of his Adminiſtration require, *or ſuppoſto che per l'unità del governo, per la Maeſtà, debba eſſer un Capo ſupremo e un ſupremo Rettor della Chieſa, convien ch'egli, affine di poter eſſer Padre commune non diffidente à veruno, non habiti nello Stato d'alcuno degli altri Principi mà che habbia Stato proprio, Corte propria, Miniſtri proprii e quali richiedonſi alla grandezza della ſua amminiſtrazione.*

l. 1. *c.* 25.

If a man had regard but only to the Grandeur of this Adminiſtration, and to its infinite power, the whole Univerſe, and all the

the Kingdoms of the whole Univerſe ſhould neceſſarily appertain to the Pope, immediately in demean: only if the Pope were immediate Lord of all Kingdoms, without any other King upon Earth but him, or that Kings in their Temporal concerns were as the Popes Vicars, men would be ready to attribute Faith, and the Converſion of the World to a humane awe that Folks had of this ſame King of the World, and not to an affection for Religion. See here then an admirable providence, that the Pope hath a State little enough, to give no place for any evil judgment that ſome might be ready to make diſadvantageous to Religion; on the other ſide, if this State had been leſſer, the Pope would have been too openly expoſed to Temporal Princes aſſaults, wherefore he had one beſtowed upon him big enough to defend himſelf in, *non è ſi grande che il culto del Chriſtianeſimo ſi poſſa aſcriver ad umano timor, e non ad affetto di religione: non è ſi picciolo che poſſa di leggieri il ſuo poſſeſſore venir violentato dalla potenza di principi ſcolari.* l. 1. c. 1.

There's the reaſon then why the Pope is not immediate ſole King of the whole Univerſe; but this does not hinder, but that he may be ſo in quality of Soveraign, Lord Paramount, as one may ſo ſay; of whom all Kings are Tributaries and Tenants, as hath been already been ſeen; by the right he hath to compel them to pay him contribution for his maintenance, ſuting the Grandeur of his ad-

l. 1. *c.* 25. miniſtration, *queſti rittratti ſi cavan da tutti i regni del Chriſtianeſimo:* Therefore they ought alſo to maintain him Courtiers in ſuch State as may befit the Grandeur of their Elevation, and theſe be the Glorious Cardi-
l. 6. *c.* 4. nals, *Glorioſi Cardinali*, to whom all Biſhops
l. 9. *c.* 10. are Inferiors, *Prelati loro inferiori*; 'tis clear that their Riches, their Honours, and their Pleaſures, their Glory, their Splendor, and in one word, their Felicity, according to the Fleſh, *ſecondo la carne*, ought to be incomparably greater than that of the richeſt Biſhops, who in compariſon of Cardinals, are but little Prelats, *piccioli Veſcovi*.

This Degree of Cardinalſhip is the principal Splendor of the *Roman* Church, and
l. 21. of its Popes, *quella dignità ch' è il precipuo ſplendor della Chieſa Romana e de' ſuoi Pontefici*; and in effect, 'tis a great Glory for a Pope to be able to create Senators, who in Priviledge and Honour are before all the Creatures of other Monarchs, ſo that even the Children of the greateſt Princes aſpire
l. 21. *c.* 4. to this Dignity, *mentre poſſono crear Senatori che in privilegii ed onoranze molto avanzino quelli d'ogni Monarca terreno, ſi che aſpirino à tal grado i figliuoli de' ſommi principi.*

Alſo at *Rome*, one reckons that Cardinals are above all Princes that be not Kings,
l 9. *c.* 9.
l. 13. *c.* 14. *Cardinali che ſi ſtimano in Roma ſuperiori ad ogni principe minor de' Rè, predeceſſero com' era ſtato fin all' ora il coſtume, à Principi del ſangue reggio*, and in all parts of the Chriſtian World, men render to them the ſame Ho-

Honours as they do to Kings, *tanti altri gran' Senatori venerati con Reali onoranze da si grande e nobil parte del mondo.* l. 1. c. 8.

Thus is it manifeſt, That Cardinals being equal to Kings in Honour, 'tis ſutable that they ſhould be like unto them in Riches, Pleaſures and Voluptuouſneſs according to the Fleſh, *ſecondo la carne*, and by conſequence, that the Pope may take out of all Chriſtendom all neceſſary Tributes, amply to recompence his Cardinals; which could not be, if the piety of Chriſtians did not furniſh out his huge expence, *ciò ſenza dubio non ſeguirebbe ſe la pietà de' Chriſtiani non ſomminiſtraſſe à lui la commodità di remunerarli altamente.* l. 1. c. 25.

ARTICLE XV.

Beſides the Glorious Cardinals, the Court of Rome *ought to be filled with an infinite number of ſmall Prelates that are to be equal with Biſhops, and theſe be to lead no ſad nor poor life, but to be jocund, and live in plenty.*

OLtre alle innumerabili Prelature, dignità e prebende, che in quella ſi comparíſcono; il che fà godere molti con l'effetto e tutti con la ſperanza, laqual forſe in queſta vita è da maggior godimento che l'iſteſſo effetto. Ibid.

Here is the Glory, the Splendor and the Voluptuouſneſs of the *Roman* Court, according to the Fleſh, which conſiſts in the actual poſſeſſion of an Earthly Felicity; or, as to thoſe who do not at preſent enjoy it, at leaſt it conſiſts in the hope they have to arrive thereunto, the Felicity of which expectation is many times even in this world, not leſs than the actual enjoyment; And that this Felicity may be ſutable to the Popes Grandeur; 'tis fit he beſtow Recompences on that his infinite number of Courtiers with advancements, *altamente*, without impoveriſhing his Treaſure Royal, becauſe the greateſt Evil, and the moſt remedileſs Want in a Community, is a ſcarcity of Recompences, when one cannot beſtow them without impoveriſhing the Publick, *nel vero il più dannoſo e il più irremediabile mancamento della communità è la ſcarſezza de' guiderdoni, non potendoſi dar queſt ſenza impoverire il publico.*

l. 8. *c.* 17.

Whereby one may judge of the opulency and abundance of the Court of *Rome*, and of the Piety of all Chriſtians, which contribute thereunto, to render it ſutable to the Glory of the Univerſal King and Lord of all the Earth; for it is an Object of Joy for all pious Chriſtians to ſee the Glory, the Abundance, and the Felicity, according to the Fleſh, of that Univerſal Court of Chriſtendom, *era giocondo oggetto al cuor di ciaſcuno, il ritrovarſi una Corte univerſale nel Chriſtianeſimo la quale abbracci con indifferenza*

Ibid.

renza tutti li fedeli, e ſenza molta diſtinzione di patria ò di naſcimento vi elegga il ſupremo Principe. A Court wherein indifferently the Soveraignty of the World, an infinite many Dignities, equal to thoſe of Biſhops, are expoſed to the hope of all, and the enjoyment of thoſe which get them. Was there ever formed a finer Politick *Idea*? Yea, this is the Government deſigned by Chriſt, to render his people remarkable all the Earth over, by Prerogatives ſo apparent, *queſto governo diſegnato da Chriſto per ſegnalare in terra con manifeſta prerogativo il ſuo popolo.* Now what is the Soul, the Baſis, the Band, the moving Intelligence of this Government, but the Pope's Authority? *del qual governo come vedete la baſe, il legame, l'intelligenza motrice, è l'autorità del Pontefice?* Have not all the Kingdoms of the Earth then a notable inſtance to maintain the greatneſs of their King, the Pomp and Glory of his Royal Court, of his Royal City, the Miſtreſs of the Univerſe, the Court of all Religion? *Regia della Religione, una regia Eccleſiaſtica,* the Royal Eccleſiaſtical Court, *una corte, una regia univerſale, patria commune, regia commune,* which cannot be maintained in a manner agreeing with its Inſtitution, without Contributions, vaſt Riches, Torrents of Gold and Silver, *torrenti di pecunia.*

l. 1. *c.* 25.

Ibid.

l. 1. *c.* 2.

l. 8. *c.* 17.

Ibid.

l. 4. *c.* 5.

ARTI-

ARTICLE XVI.

The Glory and Felicity ſuting with this Court, ſubſiſt through her Magnificence in Buildings, Theatres, Spectacles or Sights, of Piety, Proceſſions, Regales, Politick and Warlike Expeditions.

ADd to all this, the Magnificence in Buildings: What prodigious abundance of Means muſt one have to beſtow thereon, though there were, for example, no other Building but that of S. *Peter*'s Church, whoſe Structure alone aſtoniſhes, ſo great and vaſt it is; *il nuovo edificio della ſtupenda baſilica da ſan Pietro?* Add to that, ſo many other Churches and Palaces, which make an admirable Ornament of the Royal City, and Miſtreſs of the Univerſe; are not theſe pieces of Workmanſhip wholly glorious? *Opere glorioſe*; the work thereof is immenſe, and the Millions be numberleſs that were fain to be collected for only Building of St. *Peter*'s? A work worthy of the Monarch of the World, and Sovereign Pontiffe, *affin d'adunare tanti milioni quanti ne aſſorbiva l'immenſo lavoro di quella Chieſa, opera di ſommo Sacerdote, mà inſieme di ſommo Principe.*

l.1.c.1.

Ibid.

Ibid.

It

It was for this, that the Indulgences under Pope *Leo* X, were Publiſhed, which gave ocaſion to *Luther*'s Hereſie; the Sum of Money that aroſe of them, was not ſufficient, *non baſtino*, it did furniſh but a little to the expence of building that glorious Fabrick, the prime Temple of the World, *qual fabrica più glorioſa che quella del primo tempio che ſia nel mondo.* *l.* 1. *c.* 25. *l.* 1. *c.* 3.

To this ſort of Expence we may join that of Sights or Spectacles of Devotion, Theatres, Perfumes, Muſick, Ornaments, Lights, and other parts of the Glory and Magnificence of Publick Feaſts; for in fine, the People will have Theatres and Spectacles, whatever they be; the World beſtowed ſuch upon them as nouriſhed their Vices through Voluptuouſneſs: Is it not then the Chriſtian Pietie's and the Chriſtian Policie's part to beſtow ſuch as be more voluptuous upon them, to the end, that by ſo entertaining them, it may draw them to Virtue? *Vuole il popolo i Teatri, ed è non ſolo conforme à la pietà, ma eziandio alla Politica il far che i Teatri più ſontuoſi e più dilettevoli ſian quelle dove il vizio ſi medica non dove ſi nutre. Magnificenza di ſpettacoli, trionfo della Religione, non pompe della vanità.* *l.* 1. *c.* 25. *l.* 24. *c. ult.*

The diverſe Nunciatures, and the Apoſtolick Legations that muſt be ſent from time to time about the World, muſt not be forgotten; *Il quale per bene Chriſtianeſimo dêe non ſolo mantenere lo ſua Corte, compoſta di molti ufficiali nobili, mà dar ſuſſidio* *l.* 2. *c.* 8.

à

à pove Cardinali provisionar tanti nunzii, ajutar tanti bisognosi, e premiar tanti benemeriti.

The Regale that must be made to Nephews and Kindred, *rigaiglie del parentado*, other costs and recompences of Officers and other persons Services, either Noble or Learned or Poor, whom the Pope keeps, the secret Alms which the Pope bestows; as for example, at the *Council of Trent*, to so many poor Bishops which had not wherewithal to maintain themselves there, *secrete limosine à Vescovi bisognosi*, the Money that was fain to be sent to *Alexander*, to quiet the *German* Spirits, *i mandati e la pecunia*. These be all heads of Charge, or Articles of expence, and Examples whereby one may judge of such like others; but above all, the charge of Wars against the Hereticks and the *Turks*, the Succours that the Pope gives at all times to Christian Princes; there needs no more but to read what our Cardinal-Historian relates of it in the Tenth Chapter of his Third Book; there one shall see the Torrents of Gold and Silver that go perpetually forth of *Rome*, to succour Kings and Christian Princes' *torrenti di pecunie*. Could these Torrents go out thence, if they had not first come in there? Now all this can be done only by means of the huge Revenues which the Piety of Christians ought to furnish for maintenance of the Royal Court of the Monarch of the Universe, whose Court is the

l. 24. *c. ult.*

Introd. c. 4.

l. 1. *c.* 25.

l. 4. *c.* 5.

Soul

Soul that re-unites under one and the ſame Unity ſo many Kingdoms, and which of all Countries of his obedience conſtitutes, one Body Politick, the moſt Formidable, the moſt Virtuous, the moſt Learned, and the moſt Happy that is upon Earth, *una Corte la quale è l'anima che tiene in unità tanti regni e coſtituiſce i paeſi à lei ubbedienti; un corpo politico il più Formidabile, il più Virtuoſo, il più Litterato, il più felice che ſia in terra.* l. 3. c. 10.

Such is then the Fidelity and Glory of the Court of *Rome* according to the Fleſh, and ſuch is the Temporal Felicity of that Church, for this ſame Felicity according to the Fleſh, is a means moſt gentle, and at the ſame time, moſt efficacious to form the Temporal Greatneſs of the Church, as will be ſeen in the following Chapter.

CHAP.

CHAP. IV.

Twenty Reasons that prove the necessity of the Riches, Honours, and Voluptuousness of the Church, to make thereof a Gospel according to the Flesh, the Vocation of all the World to Faith, and a part of that World to the Ecclesiastick Life, without which Riches Honours and Voluptuousness, the Church having no Reputation among them who fancy those things, would perish, not being able to subsist happy, according to the Flesh, if her Ministers were poor, as formerly, and if they had not vast Riches, as the Glorious Cardinals, who are at this day the Pope's Courtiers: Here also shall be shewn the unluckiness, the shamefulness, and even the Vice

Vice of Poverty, whereof God in his Providence, is no Author, but Sin; or only Fortune, which on this ſcore, may be accuſed as the Enemy of Virtue.

ARTICLE I.

Corrupt Nature loves Riches, Honours and carnal Pleaſures; if the Church had not of them to propoſe and beſtow, there would be but few Chriſtians. The Church is compoſed of three ſorts of Perſons. The Magnificence and Stateline ſs of Rome *is able to work the Converſion of the* Mahometan *Princes: The Popes muſt have ſomewhat elſe to be for them beſide God.*

THe Pope's power being without Armed Forces, cannot make Infidels to believe, or to liſt themſelves in the Churches Communion, but through fair and gentle means; but ſtill efficacious by accommodating it ſelf to Natures corrupted inclinations, as hath been ſaid, for man ſeeing he does Idolize himſelf, would never be ruled if he were not ticed and wheadled on by promiſes and recompences, *l'huomo ch' è l'idolo* l.1. c.25.

di

di se stesso non si condurrebbe mai senon allettato dal premio. Therefore it is that the *Romanists* are at so much costs for Stages or Theatres, and in Shows or Spectacles of Devotion, because people do naturally love Voluptuousness, and will do any thing for its sake, after the inclinations of corrupt Nature; this corruption is such, that if the Church had not the greatest of all Voluptuousness according to the Flesh, to set before and propose to those which She calls to Her Faith, the greatest part of Christians would go seek their Fortune out of the Church, the Church would lose her Reputation, and all her esteem, which is the Basis that holds
l.5. c.10. up all the Engines of her Policy, *la stima ch' è la base di queste machine.*

The better to conceive this kind of Verity, we must make a distinction of Three sorts of people, which make Three kinds of vocation to this Faith; the first are those who live in the Faith only out of pure zeal,
l.9.c.9. *di purissimo zelo*, and which serve the Church out of pure spirit and courage, *servon la*
Ibid. *Chiesa per solo spirito*, and these be those which are the purely spiritual, that would love God though there were no Temporal Goods to be hoped for, because they slight
l.8.c.17. all temporal things, *dispreggiatrici d'ogni cosa terrena.*

The second be those which are made up of Flesh and Spirit, and which are willing to enjoy besides God, as much of the goods
Ibid. of the world as Law will permit, *composti di*

Carne

Carne di Spirito, deſiderano per quanto la legge di Dio permette anche i beni di queſta vita; ſo they muſt have a Felicity compoſed of Spirit and of Fleſh, and they would not be ſo in love as they are with Religion, if they did not give them hopes of worldly Goods, *non ſi nutrirebbe così univerſalmente l'affetto alla Religione.* l. 9. c. 9.

The Third ſort be thoſe who are ſtark carnal, and which are taken up more with thoſe things that are ſeen, than with thoſe which are not ſeen; & theſe be the greateſt number of all, *molti ancora maggiormente s'affezzionano à quel che ſi vede che à quel che ſi crede.* Ibid. Now though this be an ill Quality, the wicked being wicked, only becauſe they prefer the Goods of the Body before thoſe of the Soul and Spirit, *i malvaggi ſono malvagi per che antepongono i beni del corpo à quei dello ſpirito*; l. 6. c. 12. nevertheleſs this diſpoſition of theirs is in ſome ſort not ſo bad then, if having ſuch a mind as they have after worldly Goods, they ſhould ſpend them in the Service of *Jupiter* and *Mars*, rather than in the Service of Jeſus Chriſt and his Church; ſo that the Church accommodating it ſelf to their corrupt inclination, calls them to its Faith, and its Communion, by ſetting before them, and propoſing to them greater worldly Goods, and greater Voluptuouſneſſes, even according to the Fleſh, than they could have if they abode in the Service of *Jupiter* and *Mars*, *ma pur ſervono al culto di Chriſto dove prima ſervivaſi à quel di Giove e di Marte.* Ibid.

Look ye there then, what it is that keeps the Church up in esteem, even amongst peo-
l. 23. *c.* 3. ple stark carnal, *per conservarla in estimazione anche presso gl'imperfetti.*

Now this Esteem brings forth Veneration, and Veneration is the Basis of the Churches
Introd. c. 6. Empire, *quella venerazione ch' è la base del loro imperio*; for without this great Veneration that the Carnal Ones have for the Church, it were not possible to keep the people in, nor to tame them, and make them
l. 2. *c.* 3. keep on the Yoke, *richiedendosi grand aiuto di venerazione per ch' egli si contenti di ricevere in bocca il freno*; the Veneration that these Imperfect Ones have for the Church, being founded upon the Carnal Felicity which she puts them in hope of, there's no body but may see how greatly this Felicity is needful to make a Catholick and Universal Vocation of all the World to the Churches Faith; without this Felicity the Church having but a small concourse of these Faith-
l. 15. *c.* 5. ful Ones, would fall into contempt, *povero di concorso vile d'autorità*; but on the contrary, the alone Magnificence of the Buildings at *Rome*, since Two Hundred Years agon, is able to strike admiration into all Infidel and Mahometan Princes, and to con-
l. 8. *c.* 17. vert them to this Faith, *tanto che tali opere pie fatte in Roma in solo due secoli bastarebbono per render venerabile ed ammirabile la nostra religione alli sguardi di tutti i Monarchi Maometani è Gentili.*

And if instead of this Felicity of the Church,

Church, which appears to them, ſo they did but know how often all goes contrary againſt the Popes, who have none for them, but the Holy Spirit (quoth our Cardinal) they could not chuſe but have Sentiments of Pity, and no Diſdain to enter into the Pope's Communion. *Non ho potuto d' hora non compaſſionare i Pontefici conventi frà loro contrarii e tutti infeſti al corſo di lei eccetto l'aura dello Spirito ſanto.* Now if the Pope's having only God on their ſide, make our Jeſuit-Cardinal to pity them, and ſhould appear thus to be miſerable in the eyes of others, how ſhould they ever be able to convert *Mahometans*? there muſt needs be ſomething elſe then beſides the Spirit they ſpeak of, for Popes to work ſuch like converſions; and it would be great pity if a Pope ſhould have but only that for him. l. 5. c. 13.

ARTICLE II.

The hope of ſharing the Riches, Honours, and Pleaſures which belong to the Eccleſiaſtick ſtate to be Pope, and to poſſeſs by Reſignation ones Kinsfolks Benefices; theſe things do make a great and ſubſtantial Vocation for People to become Church-men.

EVery one knows how much the Eccleſiaſtick State is glorious to God, the Splendor and Glory of this State is due to the Carnal Felicity wherewith it is inveſted, *ſe veramente vogliamo che la Regia ſpirituale ſia frequentata da perſone d'ingegno, di lettere, di valore, di nobilità, laſciando le patrie, ſottoponendoſi al celibato ed all altre gravezze le quali induce la vita Eccleſiaſtica, fà meſtieri che poſſano ſperare onori ed entrate,* for would there be found ſo many perſons of Wit, of Learning, of Worthineſs, of Noble Birth, that would betake themſelves to a ſingle Life, and other toilſomneſſes which the Eccleſiaſtical Life obliges them to, if they had not hopes by that means to gain Honours and Temporal Revenues? Without doubt they ought to promiſe this to themſelves, and be content with their condition, partly out of affection for Religion, and partly through joy to ſee themſelves reverenced,

l. 1. *c.* 25.

verenced, and had in veneration as Churchmen, eſpecially amongſt their Kindred, *vivano contenti, parte per affetto di religione, parte per godimento di quella reverenza che in ogni famiglia sì ſuol portare alla toga.* l.17.c.5. Let a man conſider what Glory it is for this Faith, to ſee ſo many Noblemens and Princes Sons enter into Orders, and conſecrate themſelves to the Service of God in quality of the Pope's Courtiers. Should this be ſeen if the Church were poor, and if the Piety of Chriſtians had not afforded Means to the Pope to recompence magnificently all this Gang? *ciò ſenza dubio non ſeguirebbe la pietà de' Chriſtiani non ſomminiſtraſſe à lui la commodità di rimunerarli altamente.* l.1.c.25.

For in fine, there is no private man that gives himſelf to ſerve the Pope and Court of *Rome*, but may hope to become one day a Cardinal; that is to ſay, above Biſhops and all Princes, and an Equal for Kings, that may not even hope, himſelf or ſome of his to be one day Pope; without doubt, this thought cannot be but moſt pleaſing to all people, *era giocondo oggetto al cuore di ciaſcuno ... habbiamo una Republica, dove ogni plebeo può divenir ſenatore, ogni ſuddito principe.* l.1.c.8. l.3.c.10. The Court of Rome is a Court compoſed of perſons of all Nations of the World, where there is none of them but may through his Learning and Deſerving, be advanced to the moſt ſublime Dignities, and arrive either at the Soveraignty, or to

a participation of the Government and Revenues of the Church, *è una Corte composta di tutti i paesi Catolici nella quale ogn'uno con la dottrina e co'l merito può salire alle dignità più sublimi ed havere, ò la sovranità, ò la participazione del governo e del patrimonio Ecclesiastico.*

l.3.c.10.

But without flying so high, may not every Nephew easily hope for the Benefice of his Uncle, upon his Resignation? And is it not a great comfort that an Uncle may hope one day to leave his Benefice to his Nephew, or to some other of his Kin, or to his Friend? How many young men have been, and are daily educated virtuously, for the sake of this same carnal Expectance? *molti giovani sono educati nella virtù con la speranza d'haver sì fatte risegne di qualche vecchio sacerdote di loro parentado.*

l.23.c.12.

Even this same hope according to the Flesh, makes the Incumbents more willing and careful to repair or beautifie their Churches, out of the confidence they may be able to substitute in their places such persons as they bear a kindness to, *i beneficiati più s'affezionano al ristoro della Chiesa confidandosi di surrogarvi persona loro gradita.* On the contrary, take away these Expectations and Hopes from the *Roman* Court, and leave her only the Spirit, *eccetto l'aura dello Spirito Santo*, it will be a great Pity, and no Contentment; she must have a better kind of Suckle to suck, *miglior sugo*, that is to say, a Carnal Felicity; so that there

Ibid.

there is none but may ſee, that all theſe Reaſons be puiſſant, and yet mild means to make the Vocations either to this Faith, or to this Clergyſhip, efficacious, and which is no impediment to the perfection of that State or Order.

ARTICLE III.

The Hope of Carnal Felicity which the Church promiſes, hinders neither its Perfection, nor the perfection of the Eccleſiaſtick Order. The Vices of Ambition and Worldly Glory are gliſtering, bright and taking Vices: Theſe ſame Hopes of Carnal Felicity, make all Virtues to bud, come forth, and grow up, even to the perfection of the Contemplative Life.

THE Church ſetting before all the World an hope of poſſeſſing either the Royalty of the World, or the Glory and Felicity of the Cardinalſhip, of the Epiſcopacy, or other Prelateſhip, there is no queſtion but the greateſt part of them who do enjoy theſe Honours, made their way thither through all the Virtues which this ſame carnal Hope made to ſpring up in them, *il far germogliare le inſigni virtù ſe premii foſſero pronti.* l. 8. c. 17.

This was it which rendred the Cardinal of *Mantoue* so admirable in the time of the *Council* of *Trent*, he did not desire, or at least appear to desire, as all others, the Crown nor the Diadem of the Soveraign Pontificat, *illustrò lo Pontificato non desiderato, ò almeno così temperamente nell' interno che nulla appariſſe di ciò nell' esterno.* This is a rare Example; for Ambition is so glistering, bright a Vice, that it loves to appear abroad; and it is a Vice which is universally in great men, *vizio splendido ed universale à grandi.*

l. 2. *c.* 6.

Ibid.

We must be fain then to conclude that these bright Vices which are universally found in Grandees, are not opposite to that Soveraign degree of perfection which their Rank, altogether Divine, doth require, *quel grado che richiede il sommo della perfezione*; for otherwise one must be forced to say that the Vocation to the Popedom, and other Ecclesiastical Dignities, were vicious and corrupt, and by consequence, not of God, which would be quite against all apparence; for as to the State of Holy Father, the Pope's perfection, in as much as he must be adored by the Sirname of *Most Holy*, the sublimeness of Virtue suting his Degree, is so great, that those imperfections which be nothing in other men, become Monsters in the Sereneship of his Divine State, *è tanta la sublimità di quella virtù la qual si richiede in chi dev' essere adorato con sopranome di santissimo, e come il*

l. 1. *c.* 2.

l. 1. *c.* 1.

mez-

mezzano frà il Cielo e la Terra, che le imperfezioni insensibili negli altri huomini in quella luce divengono monstruose.

From whence it follows, That if the Hope and ambitious Desire of coming to the Popedom, and the Gladness when one is arrived thereat, which are just like those bright Vices which be in all Grandees, were monstrous Vices in Popes, as 'tis rare to see any come to the Popedom by any other way, according to our Cardinal-Historian; since the Church, as he makes it out, calls them to her Offices through this way, it would follow (a man may say) That as often as one beholds Popes, one should behold Monsters of Pride and Ambition, which had no Piety coming near that which is requisite to an Order that is, as it were, altogether Divine, *pietà quanta si richideva da quello stato quasi divino. Divino principato debitore d'una virtù così alta, d'una bontà sempre ammirata, condizion del Ponteficato.* *l.* 1. *c.* 2.

As to the state of Perfection of the Cardinals, in as much as by their Duty, and the Functions of their Charges, they are the Reformers of Christendom, they are obliged in their Lives to give a perfect Example of all Virtues, *dov' esser più tosto i riformatori del Christianesmo, dar' esempio d'ogni virtù.* *l.* 6. *c.* 13.

The Cardinal's Order is the Mirror and Rule of all others, which are inferior to it; *ordine Cardinalizio il qual doveva essere specchio e norma degli altri inferiori.* On the Actions and Examples of the Cardinals, as well *l.* 1. *c.* 2. & *l.* 4. *c.* 5.

well as on their Reputation, depends the
l.20.c.8. Good and Honour of the Church, *dall' opera, dal esempio, e dalla riputazione di essi pendesse il bene e l'onor della Chiesa.* And as it is the *Roman* Court which is the principal Reformer, it is that also which ought to be
l.23.c.7. the first reformed, *che la principal reformatrice fosse anche la prima riformata*; for the Government of the Church Universal being upheld by the Councils of the Cardinals, it would be unhandsom if the Course and the Virtue of their Lives should nôt be so conspicuous and regular as to draw the eyes of all the World upon it, *al cui consiglio presso al Pontefice essendo apoggiata l'amministrazione della Chiesa universale, è deforme cosa ch'essi non risplendano con tali ornamenti di virtù e di disciplina nel la lor vita, onde traggano gli occhi di ciascheduno.*
l.24.c.7.

From whence it must be concluded, according to the Principles of our Cardinal-Historian, that the bright and glistering Vices of Ambition, of Desire and Hope of Riches, and Honours and of Pleasures according to the Flesh, which are found universally in all Grandees, are not those monstrous things that be opposite to the State of Perfection, nor to the Reputation of the Order of Cardinals.

As concerning the state of Perfection of the Bishops, one needs only to read the Decrees of the *Council* of *Trent*, to know what belongs to their Rank, which is so exalted, that all men are not, and there be very few which

which are found able to reach it, *poco eminente ſarebbe la perfezione convenevole alla dignità Epiſcopale ſe foſſe in tal grado che vi giungneſſero, ò tutti ò molti.* l. 2. c. 3.

And thus too, foraſmuch as they as well as others, have their ſhare of theſe bright make-ſhew Vices of Ambition, and the Love of Felicity according to the Fleſh, one is also fain, of neceſſity, to conclude, That what theſe kind of vain-glorious Vices are not ſo monſtrouſly oppoſite to their Calling, nor to their ſtate of Perfection; otherwiſe they would be all Monſters which fill all the Chairs and Thrones of the Eccleſiaſtical ſtate; for in fine, if it be true, That the Hopes of the Worldly Means of the Church make all Virtue to ſprout; it is certain that that Hope in the Church adds ſuch ſpurs to Virtue, as there be not the like in any Republick in the World, *il quale ſtimolo alla virtù non è ò fù mai ſi forte in verun altro principato dopo la creazione del mondo.* l. 12. c. 3.

Then alſo is it true too, That the abundance of theſe very Goods is the Dug which nouriſhes theſe Virtues after they are brought forth, *adunque l' abondanza di queſti beni è quammella per nutrir la virtù nella Chieſa.* l. 8. c. 17.

Who is it, for example, that would ſubmit himſelf to be under the Rules of a ſingle Life, and yield, if one may ſay ſo, that Penſion to God, which is ſo difficult a matter to pay truly, if there were no conſideration for it, but only Hopes in the Air of inviſible Benefices, and Preferments here-

hereafrer; but that the Church hath here in this Life, thoſe other to give whoſe Revenues are in preſent, and more ſolid according to the Fleſh, *una garviſſima penſione a' beneficiati: ed è peſo tanto grave conſiglio difficillimo della continenza.*

l. 8. c. 7.

No doubt on't, but if the Hopes of the Temporal Goods of the Church were taken away, a man ſhould not ſee ſo many Noblemen and Gentlemen engage themſelves in the Eccleſiaſtick Life, *harebbe ritenuti molti nobili dalla vita Eccleſiaſtica.*

l. 23. c. 3.

Mean time, every one knows how much the Single Life ſerves to put a man upon Contemplation of the things of Heaven, *il che rieſce di tanto prò ad applicar gli huomini alla contemplazione celeſte*; ſo that it is clear, That all thoſe Barons which poſt after Benefices, would never have applied themſelves to the ſame Contemplative Life, if they had not caught the Benefices; which makes it appear, That theſe ſplendid Vices be not ſo oppoſite to this Contemplative Life, and yet at the ſame time, a happy Life according to the Fleſh; and that the Church would be deprived of an infinite many of theſe bleſſed Contemplative men, if ſhe had not an infinite many fat Benefices to make thereof for them a corporal Beatitude; for if the Church had been poor, humane frailty is ſo great, that ſhe would never have had the Glory to have ſeen theſe Contemplative Barons inveſted in her Offices and in her Dignities, whom ſhe calls

Ibid.

calls thither through the Hope which she gives them thereof, *il che per l'umana debolezza non così auvarebbe nella povertà della Chiesa.* From whence it appears, That this *Politick Prudence* is not opposite to Piety, *la Prudenza politica non ripugna così alla Pietà Christiana.*

l. 1. *c.* 25.

l. 15. *c.* 6.

The First of the Twenty Reasons why the Church makes use of the promise of Temporal Goods to call Lay-men into Orders. The Excellency of the Angels is, to have no need of Lackies; that of Men to have a great many of them.

The perfection of a Magnificent Work, is, to have a deal more about it than it needs, to the end it may appear more splendid; for example, the Magnificence of a Palace upheld by rich Columns, is, to have a many more of them than needs precisely to uphold it, *si come appunto ad un magnifico edificio si pone maggior numero di colonne ch' è sofficiente à sostentarlo.*

l. 13. *c.* 3.

Unto this marvellous neat Example the Reverend Father *John Baptist Giatino* the Jesuit, who translated into *Latin* this same History of our Cardinal, Printed at *Antwerp*, in 1670, addeth another surprizing Example, which is that of Lackeys: A Great Lord (quoth he) hath need of some Lackeys,

Lackeys, there's no doubt on't; then 'tis for his honour to have a great many of them; yea, a many more than the number preciſely neceſſary; but on the contrary, the Angels having no need of Lackeys, 'tis their excellency to have none at all. *Angelorum eſt præſtantia, qui famulis non indigent, famulis carere, ſed hominum quibus ſunt opus, præſtantia eſt, ſupra quam indigeant iis abundare.*

From whence that Father takes occaſion to make this general Propoſition, That as for thoſe things which have no need of ſupports, their perfection is to have none at all; but as for thoſe which have need of ſupport, their excellency and their perfection is to have more of them than needs, *ita universè rebus quæ fulcimentis non egent, præſtantia vertitur, fulcimentis vacare; ſed rebus quæ fulcris indigent, eis plus quam indigent abundare.*

Now the Felicity according to the Fleſh, hath need of ſome Riches, of ſome Honours, and of ſome carnal Pleaſures; and by conſequence, the excellency and the perfection of that Felicity is to have a ſuperfluous abundance of Riches, of Honours, and of Pleaſures, even according to the Fleſh.

The Zealous will be ready to object, That in the preſent Life, 'tis man's imperfection to ſtand in need of things, and that it is a perfection to have no need of them.

The Cardinal-Hiſtorian anſwers them according

cording to the Principles of the *Religious Policy*, that *Ariſtotle* teaches the contrary; for he ſays, That the Arts which ſerve to help our neceſſities, were firſt invented in the World, and afterwards the Wit of man applied it ſelf to thoſe Arts which ſerve to the Felicity of Life, *inſegna il filoſofo prima eſſerſi ritrovate le arti che ſovengono alle neceſſità e dipoi rivoltò l'ingegno all' invention di quelle che ſervono alla felicità della vita:* So that according to *Ariſtotle*, there is a carnal Felicity in the Chriſtian Life, and upon this Politick Rule of *Ariſtotle*, the Church did preſently in the firſt Ages provide things of Neceſſity, afterwards ſhe took care to get her ſelf a Court-Royal-Univerſal, which might have, without impoveriſhing it ſelf, wherewithal to recompenſe a great number of Excellent perſons that were to ſerve this Republick, and conſecrate themſelves to God, ſpecially in that kind of Life which is led in the Pope's Court, where their Virtues ſuck abundance of Milk out of her Breaſts; that is to ſay, out of that Court's Temporal Felicity according to the Fleſh, which cannot ſubſiſt, but through abundance of Riches and Temporal Goods, *dapoi che s' è ſupplito ſi ampiamente al biſogno, non era forſe oportuno di provedere anche ad una Corte e ad una Reggia univerſale laqual poteſſe alimentare e rimunerare gran' numero d' huomini, i quali ſerviſſero à quella Republica e ſi dedicaſſero ſpecialmente à Dio in queſta vita; adunque l'abondanza*

l. 8. *c.* 17.

Ibid.

danza di queſti beneficii ſimplici è la mammella per nutrir la virtù nella Chieſa.

So that the abundance of Riches, of Honours, and of Pleaſures, making a Felicity, whereof the Church is the Source, and the Hope whereof, makes the Vocation of the Eccleſiaſtical Eſtate, yea, and even their Vocation to the Faith; the more one hath of theſe Goods, the more one is happy with an Eccleſiaſtical Chriſtian Felicity: Now the more happy one is, the more perfect one is; yea, one is the more perfect, according as he hath more of this ſort of the forementioned Felicity; and ones Virtues are kept by it ſo much the more in better plight, and are better bred Virtues; if the Church then had remained poor, ſhould one have ſeen her Offices and her Dignities filled with ſo many *Virtuoſo's* as now there be, Great Wits and well-bred men; no never; for humane Frailty is ſo great, that all this Glory of the Church would never have appeared, if ſhe had remained poor, *che per l'umana debolezza non così auverrebbe nella povertà della Chieſa.* l. 1. c. 25.

If the Church had remained poor, ſhe would have remained unhappy according to the Fleſh, without Joyfulneſs, Splendor, or Honour, and by conſequence, imperfect, as well as unhappy, and deprived of the Felicity of *Ariſtotle*: Now Jeſus Chriſt did not preach a Felicity contrary to the Doctrines of *Ariſtotle*; ſo that this Felicity hath nothing contrary to Jeſus Chriſt's; it hath

hath no thing which is not conformable with it, but that therewith the Church may ſerve it ſelf, to make her vocation of the World in general unto this Faith, and of ſome into Orders.

Reaſon II.

Can any blame the carriage of the Church, if in imitation of what God did under the Old Teſtament, ſhe accommodates her ſelf to humane imperfections and makes uſe of earthly recompences as it were of an allurement to train on men to the Clergiſhip, and to hold out the fatigues of the Eccleſiaſtical life without Marrying; *Poſſi perciò riprender la Chieſa s'ella, ad imitazione di ció che faceva Iddio vel vecchio Teſtamento, s'accommoda all imperfezione umana ed alletta eziando con premii terreni à pigliar i legami dello ſtato Chiericale e le fatiche de' miniſterii Eccleſiaſtici.* l. 9. c. 9.

Let the Zealous object, that God did never propoſe to his People temporal goods, as neceſſary to their felicity, even temporal and fleſhly. All the true felicity of the Fleſh being in thoſe times only the hope of Eternity, according as God did will, that even the Fleſh after it's capacity ſhould partake of, *caro mea requieſcet in ſpe.* All other carnal felicity being a ſin condemned of God in the Old as well as in the New Teſtament.

Yet the Cardinal, according to the principles of his Policy, maintaines, that theſe idea's which ſeem fine in Speculation, are

ſome of thoſe forms, which have no conſiſtence with the diſpoſitions of their matter: for in fine the *Jewiſh* People did believe, that temporal goods did make a true felicity according to the fleſh, for them; they loved them as ſuch, and ſo did they beg them of God, and he did grant them.

Ay, but the Zealous will reply, God indeed did grant them to that People, but not as they did make a true felicity, no ſuch felicity being the true one; but only that which comes from the hope of Eternity, *ſpe gaudentes*. But granted them temporal goods, telling them that they were not their felicity, warning them not to coſen themſelves, to believe they were ſuch, nor to look after them as ſuch, nor to pray for them, as things making a kinde of true felicity for them, and that all their prayers made through this falſe faith were ſin, and their Sacrifices abomination before him; that *Job* upon the Dunghill, ſaying with that his very fleſh, which was then full of ſores, he ſhould ſee his God and his Saviour, after he was riſen again from the dead, was more happy even according to the fleſh in that hope, than ever *Solomon* was in all his falſe carnal felicity.

Ibid. To all this, the Cardinal ſaith, that theſe be Platonick Ideas; *laſciamo i diſcorſi, poniamo il negozio in prattiqua.* Theſe be fine diſcourſes: but let us fall upon practice. Hath Jeſus Chriſt as to the Government of his Church, taught any thing contrary to the leſſons of *Ariſtotle* and the other wiſe Heathens

thens? Did God the Father teach his People things contrary to what his Son hath taught? Ones wisdom is not opposite to the others. *Aristotle* and all the *Pagan* Legislators won upon People through hope they gave them of carnal felicity. Is it possible that the Church can teach any thing else? *come si la Chiesa di Christo predicasse ch'è contrario non dico á l'insegnamenti d' Aristotele ma d' ogni tolerabil Republica de' gentili.* As if a carnal felicity for being *Pagan*, or for being *Jewish*, could not be Christian. l. 9. c. 9.

The Church is a Corporation the most happy that ever was, and the most happy that is upon Earth; *il corpo più felice che sia in terra.* Then her felicity according to the flesh, that is to say, the happiness of riches, honours and carnal pleasures ought to be greater, and more abundant in all those goods, than if it were yet a *Jewish* or a *Pagan* felicity: For what should oblige men to part with either their *Paganism* or their *Judaism* to become Christians or Prelates in the Church, if the Church were not able to assure them, that by entring into its Communion they should be richer and more voluptuous than the *Jews* or the *Pagans*?

Reason III.

Nature it self, doth it not teach men this prudence to act through motives of temporal good, as of riches, honours and pleasures? *la natura medesima c'insegna questa prudenza.*

When for example she invites them to eat, does not she propose pleasure for the Motive, and that which is pleasing in the food; *invitando gli huomini non che ad altri azioni honeste, á mantener la propria vita co'l diletto del cibo.* l. 9. c. 9.

The Zealous will reply, that tis even in this that the corruption of Nature consists, to take pleasure, for the Motive of its actions; whereas it ought not to consent to pleasure, but as unto a repose till its force return again, the better to fall on again to its business, and that even *Aristotle* was no ignorant in this Doctrine.

Within the large compass of our Cardinals principles, 'tis easie enough to reply hereupon, that if it be in this that the corruption of Nature consists: The Church, to the end her Laws may take effect, is obliged to accommodate them to the imperfections of corrupt Nature, and to suffer a less evil to shun a greater.

The greatest of all evils would be to see the Church and the Ecclesiastical Principality to perish. Now tis certain that this Principality would perish and all the Church with it, in condition which things are now in, if she had not riches, honours and carnal pleasures to nourish the virtues of her Priests; *togliendosi.* The Milk and the Dugs of the Church being once taken away, the Church would be destroyed, because the carnal felicity of the Court of *Rome* would be brought to nought; *cio che sarrebbe peggio, man-* l. 8. c. 17.

mancherebbe il principato Eccleſiaſtico che mantiene in unità, inregola ed in decoro tutta la Chieſa. Now is it poſſible that any greater evil ſhould happen than that ſame? No certainly.

For to hinder this, there needs no more but to ſet up in the Church carnal felicity, that may be pleaſing to corrupt Nature and ſerve for a motive to receive its Faith, and to undergo the toilſomneſs of a Clergy man's life; if this be a corrupt Motive, yet this ſame corruption ſerving as the remedy of ſo great an evil it ought to be regain'd, as a very great good, *minimo male maſſimo bene.* *l.* 23. *c.* 3.

It would be very good tis to be granted, if all were done through the Motive of piety, and not of gain, *per affetto di pietà e non di guadagno.* But if the Church tending only after this ſame goodneſs, did propoſe no Motive of gain, this very thing would become the foundation of the greateſt evil; *fondamento del male*; for the Church would have no more a Court of *Rome*, nor an Apoſtolical Principality, which upholds the whole Church. So that this good becoming the ground of evil, would become worſer than if it were an evil in its own Nature, *con divenir fondamento del male, rieſce peggior che ſe di natura ſua foſſe male.* What muſt be done then according to right Policy? Why, ſet this ſame kind of goodneſs forth of the Church, which is only for propoſing Piety, for the Motive to bring men to the ſervice of *l.* 17. *c.* 10. *Ibid.*

God, and would be for imploying Church riches for to relieve the Poor, rather than to make carnal felicity for Churchmen, this heroical felicity muſt be abſolutely deſtroyed, *convien tolora levar un bene qund' egli con divenir fondamento del male rieſce peggiore che ſe di natura ſua foſſe male.* In ſuch caſe poverty is vice, and poverty in Churchmen would be worſe in them than ſin; *peggiore che ſe di natura ſua foſſe male.*

Ibid.

So that although it were an evil in the Church, to propoſe carnal felicity and the enjoyment of carnal pleaſures to thoſe, ſhe would bring into her Boſom; yet in reſpect of Politick prudence, this falſe Faith being the leſſer evil, it becomes ſtark honeſty and hath all the qualitys of goodneſs which render it laudable, *il minor male in riſguardo alla prudente elezione h.ì oneſtà, è lode volezza di bene.*

l. 2. c. 6.

Reaſon IV.

A government is not to be blamed, if through hope of Booty the Souldiers be ſtirred up to forrage a Country, to conquer it, and kill their Enemies, *capi militari con ſperanza della preda e del ſacco ſtimolano gli eſerciti á l' eſpugnazione del paeſe nemico.* Booty and pillage are the pincipal ends that Souldiers purpoſe to themſelves, *il principale nel guerra riſpetto al Soldato, è il botino.* Should a man do evil to exhort Souldiers by this hope? Now then do but ſuppoſe that Clergymen

l. 9. c. 9.

Ibid.

men may have for the principal Motive of their functions carnal felicity, which is the recompence thereof, *il principale ne' Ministerii sacri sia il temporale & non lo spirituale.* Can the Church be blamed to set before them the carnal Motive of this same felicity, and to offer fat benefices to those, which she invites to the toilsomness of the single life and to be Clergymen, to make the condition more desirable and more supportable? *Ibid.*

The Zealous will object here, that the Church should teach Clergy-men that carnal pleasure is not right humane felicity, and that if they believe that riches be able to make their felicity the right even as to their flesh, which is baptized, their faith is false aswel as their pretended felicity, they renounced that pretended felicity when they received Baptism: for that which may be the cause of Eternal damnation can never be the right felicity, no not even according to the flesh, which is redeemed and sanctified to be saved.

According to the Principle of the Religious Policy of this same our Cardinal; one answers, that these be discourses in the Air, let's leave off discourses, and come to matters that be practiced, *lasciamo i discorsi, poniamo il negozio in prattica.* 'Tis a matter of fact according to the Cardinal's principles, that most part of men are more taken with that which is seen, than with that which is believed, *molti ancora maggiormente s' affettionano à quel che si vide, che à quel che si crede.* All this multitude of folks here in the *Ibid.* *Ibid.*

World would never have left off worshipping of *Jupiter* and *Mars*, and to betake themselves to the worship of Jesus Christ; if this same Church had not told them that she had more carnal felicity to reward them with all than they could ever expect from *Mars* or *Jupiter*. Why should any one be loath then, that the Church should begin the preaching of her Gospel, upon that point; that from thence she may begin their vocation to the Faith? If she went about at first to disabuse them, and tell them that the felicity of the senses is no true felicity, and that all the delight thereof is but errour, and false felicity; who in these times wherein we live would believe such a Gospel? Here are your demonstrations as they be call'd in the affair of Politick Religion. But when one at very first doth preach thus to the People, *viz.* That the Court of *Rome* is a Theatre, and a Treasury set open with the deservingness of all men, without distinction of any Nation, a Treasury and a Theatre common to all the learned and to all the persons of merit of Christendom, *un erario ed un teatro commune al valore, alla dottrina, al merito di tutti li Christiani.* That in this Court is every subject may become a Prince, and every Prince King of the Universe, *ogni plebeo può divenir Senatore, ogni suddito Principe.... ogn'uno può salire alle dignità più sublime ed havere ò la soveranità ò la participazione del governo e del patrimonio Ecclesiastico.* Who is it now that would not become a Christian, if he have but never

l. 24. c. 20.

l. 3. c. 10. *Ibid.*

so

ſo little belief in the words of theſe Apoſtles, and love for their carnal felicity.

Reaſon V.

The Sacraments inſtituted by Jeſus Chriſt, are ſources of his Grace which is Spiritual, and yet their matter is corporal, *i medeſimi Sacramenti i quali ſon fonti della grazia divina furono iſtituiti da Chriſto in materia ſenſibile.* So alſo riches and carnal pleaſures, though they be temporal things, may well be the ſources of the higheſt Virtues in thoſe who act through the Motive and hope of getting temporal goods, and of enjoying them. 'Tis clear then that neither thoſe who for recompence of the toilſomneſs of their Clergyſhip propoſe to themſelves carnal felicity, nor the Church which promiſes theſe felicitys are to be blamed, *val ciò di premio alle fatiche ſoſtenut lungo tempo dall' antico beneficiato.* Riches are as one may ſay the Sacraments of carnal felicity, and the Eccleſiaſticks are Miniſters thereof. l. 23. c. 12. *Ibid.*

The Zealous will look upon this compaſſion of ſenſible Sacraments, with ſenſible felicity, as a piece of blaſphemy.

But according to the Principles of our Cardinal, the Sacraments make Vertues to ſprout forth and feed them being ſprung, in this all agree with him; but what is there beſides the Sacraments that's fitting to make vertue ſprout, but the expectation of carnal recompences? *Se i premii foſſero pronti, ſarebbe* l. 8. c. 7.

rebbe agevale il far germogliare le inſigni virtù.

The Zealous will reply, that it was very eaſie for God to give the recompence which he promiſed, and yet the promiſes of God and his recompences had not the effect to make thoſe remarkable and grand Vertues ſpoken of here before to ſprout forth in that People; but on the contrary all their old Worſhip was nothing for the moſt part but abominable hypocriſie before God.

The anſwer is not difficult, following our Cardinals Principles: It had been yet much worſe, if God had not had recompences to promiſe unto them, for they would not ſo much as have rendred him any Worſhip or ſervice though but hypocritical, and no-wiſe pleaſing to him; they would have forſaken him quite as they did ſo often, and as Chriſtians would do at this day to ſerve *Jupiter* and *Mars*, if Jeſus Chriſt did not promiſe them a temporal and carnal felicity, greater than *Jupiter* or *Mars* do promiſe.

Reaſon VI.

In a good action, may be conſidered the interiour Piety, which God recompenſeth with Eternal felicity, and the exteriour pains which ſuteably God is to recompence with temporal reward: for humane incommodities ought to be rewarded, with humane pay,

l. 1. *c.* 25. *convien che nel culto divino l'umane incommoditá ſiano ricompenſate con altri umani vantaggi.*

It

Is it not a rugged task to be obliged to pray to God every day an hour and an half, or thereabouts? *Interno ad una ora e mezza d'orazione cotidiana.* The urgent inſtances which the *German* Prieſts made at the Councel of *Trent* for leave to Marry, do not they leave witneſs, how troubleſome it is to lead the Clergy's ſingle life, and that their continence is very painful? *Le iſtanze perpetue della Germania pe'l matrimonio de' ſacerdoti teſtificano ſe reſti una graviſſima penſione à beneficiare.* Can all theſe incommodities be enough recompenſed with all the Benefices of the Church? *l.* 8. c. 17. *Ibid.*

Vertue, quoth the Zealous, is recompence great enough of it ſelf, and divine rewards do far out go all that be humane; and as for temporal conveniencies they are due in Juſtice to thoſe which labour, not as recompences to make up humane felicity for them, otherwiſe then ſo far forth, as they may be neceſſary means to make them to live in the ſervice of God, *non in pagamento mà in ſoſtentamento*: 'Tis only hopes of Heaven that makes humane felicity even here upon Earth, *ſpe gaudentes*; all other humane felicity is falſe. *l.* 8. *c.* 16.

But theſe Zealous Perſons may pleaſe to conſider, that God hath undertaken to root up out of man's heart his Natural inclinations, *non vuole Iddio ſveller dagli animi le innate inclinazioni.* Now corrupt Nature believes that there is a civil Politick humane felicity, ſuch as *Ariſtotle* and the Philoſophers were acquainted *l.* 1. *c.* 25.

acquainted with, which consists, not in the hopes of Eternal welfare which is supernatural, but in the injoyment of Riches, Honours and carnal pleasures; corrupt Nature following this belief, hath an inclination for this felicity. God came not to root out inclinations so Natural.

To believe that the hope of Eternal welfare is the only felicity of this temporal life, and to follow that faith, is an heroik Vertue. 'Tis not God's design to make a general infu-
Ibid. sion of this Faith, and of this heroick Vertue in all Christians, *non vuole Iddio infunder universalmente una virtù eroica.* So that according to our Cardinal, the Gifts and divine Virtues of the Holy Spirit are not heroical Vertues; because they be common to all Christians, who be in the state of grace and ought to be saved, but Christians may be saved without this same Faith and heroical Vertue whereof he speaks. We are no longer in the times of Heroes, nor of their combats against Tyrants; we are in a time of Peace and humane Vertue, which is nourished by and finds its felicity in humane rewards. In the time of persecution, and of Heroes, there were more Saints than in this present time of humane Virtue, but on the other side there were fewer then that were saved. On the contrary in these times there are more saved and fewer Saints, because the Heroes times were times of Victories and of combats to get to
l. 1. *c.* 25. Heaven, but ours is a time of facility and easie Devotion: *Se questa con vittoria della difficoltà*

tà è più feconda di santi, quella con l' acuto della facilità è più abondante di salvi.

Here now as 'tis called, is demonstration in Politick Religion! After which no man may doubt that the Church hath not right to call men to the Faith, through the hopes of Riches Honours, Pleasures, and all carnal and humane delights, which are enjoyed in her Communion in this happy time of humane felicity.

Reason VII.

The People could not live without carnal felicity, according as every one's gust requires to please his sense, wherefore they will have Theatres and Stage-Plays, *vuole popolo i teatri*; they are set upon it obstinately to love this felicity; it is necessary then to govern them according to this obstinate inclination of corrupt Nature. Why should not the Church then bestow and allow them Stage-Plays and Sights and Theatres.

But to furnish People with these pleasures and to flatter their senses with these satisfactions, the Prelates themselves must have Riches and Pleasures, and in such great abundance that they may be able to give them out abroad in large measures, for no body can give forth what he hath not.

The Zealous will say, that this is to uphold Peoples errours, who find in the pleasing of their senses a delight which they call felicity: That the delight of the senses in this, cannot without errour be called felicity nor be

be loved as ſuch without ſin, and that 'tis never permited to contribute to any ſin how little ſoever it be under pretence to avoid a greater thereby, *che ſia ſempre illecito il fare mali.* And therefore that the Church cannot make uſe of thoſe Pomps and Ceremonies which ſhe reckons neceſſary to refreſh the ſences, and procure attention, which the Soul ought to have for divine things: the right felicity of ſenſes regenerate, being to ſerve God according to, and in the perfection of Chriſtian regenerated Souls; all other carnal felicity, being falſe, and all love of falſe felicity, ſin, and an errour in the heart, which the Church ought not to cheriſh under colour of avoiding greater thereby.

To this it is anſwered according to our Cardinal. That the common Proverb among them which have Law buſineſs, is, that an Ounce
l.6. c.3. of Fact is more worth to win your cauſe than many Pounds of Argument, *eſſendo commun' proverbio che à vincer i liti più vale un' oncia di fatto che molte libre di raggione,* and the fact is conſtant and apparent, that the Church gives the People Theatres and Spectaclesof Devotion, to give them pleaſure and a
l.1.c.25. felicity humane, ſenſual, Devout, *confederando il piacer con la divozione.* She does it, to cure the fondneſs which they have after other ſenſual and indevout delights, wherein they might ſet up a falſe felicity to themſelves: Now this fact being notorious, to what purpoſe all this reaſoning againſt fact?

It will be replyed again that the Church doth

doth not pretend to cherish Peoples errours, who would feign find their humane felicity in sensible delights; that if in Church shows or sights, the Ministers go into an excess and beyond that which is necessary to keep the People attentive upon God, the Church is neither guilty nor answerable for those excesses, she condemns them in her Canons, *s'interdisse ne' suoni e ne' canti qualunque mistura di lascivo e d' impuro*, and that she does not permit that kind of delight, but in such degree, where it may serve to keep the mind attentive to its Devotions, *ove e il tenore del canto e il significato delle parole sia divoto e quella aiutie e non impedisca l' indtendiment di queste*; and in that degree which may be fitting to instil into hearts, after a sweet manner, sentiments of Piety, *ed acconcio instrumento ad infunder per dolce modo negli animi i sensi della pietà*. But the Church in this did never pretend to serve the Peoples errour, which of this delight create to themselves a carnal felicity.

l. 18. *c.* 6. *Ibid.* *Ibid.*

All these zealous distinctions be speculative, and discourses are to no purpose where there is visible and manifest experience, *sono indarno i discorsi dove l'esperienza è palese.*

l. 8. *c.* 10.

So that by these Reasons taken from the Practice of the World, such as it is at this day, and from right Policy, it appears, that the Church may invite unbelievers to the Faith, and believers to the Clergyship for the sake and consideration of an humane felicity, all of Riches, Honours and delights according to the Flesh, *secondo la carne*; from whence it

it follows that Riches are absolutely necessary for the Church, and poverty would be its ruine and destruction.

'Tis fitting to Observe here as a conclusion clearly drawn from the Seaven Reasons foregoing, what advantage 'tis to the Church that her Clergymen should possess all the Riches possible; 'tis much preferable even before the relief of the Poor. *Che la prima e principal parte dell' Ecclesiastiche entrate doverebbe applicarsi a' poveri e non a' Ministranti.* These be the Churches Enemies which broach this, for the Cardinal maintains, that if the chiefest and best Portion of Ecclesiastical Revenues were applied to relieve the Poor, it would be a Custom directly opposite to the felicity of the Commonwealth, to the institution of God and of Nature, *ed io affermo che ciò sarebbe un costume dirimpetto contrario al felice Stato della republica, ed à l'istituti di dio e della natura.* So that 'tis upon this Principle that the other Reasons remaining behind shall be grounded.

19. c. 9.

Ibid.

Reasons VIII & IX.

Poverty is shameful, *turpis egestas.* Now what's shameful is contrary to the Veneration, which the People ought to have for Prelates, and which make the Basis of their Empire, *quella venerazione ch'è la base de loro imperio.* Ecclesiastical Revenues then ought to be imployed above all to enrich the Prelates and not others. A man naturally abhors Poverty

Poverty, and the pains-taking which accompanies it as neceſſary to get a livelyhood: 'Tis this ſame dread that makes men labour, to the end they may ſhun poverty: if then for all this ſame dreadfulneſs of poverty, yet ſo many People of the poorer ſort do ſtill lye lazy, what would they do when they ſaw, that there was a ſetled bank for them in the Riches of the Church? *Che ſarebbe quando vedeſſero una proviſione abondate e ſicura per tutti poveri.* Ibid. So that 'tis better that this bank be applied for to inrich the Prelates, than to ſuccour the Poor's miſery: the Poor muſt be made to work to heap up in others that Nataural dread which they have of Poverty and pains-taking, which accompanies it, *in tal maniera ſi mantien l'orrore verſo la povertà come compagna dello ſtento.* Ibid. If a man reads Chapter the Ninth of the Ninth Book, and Chapter the Ninth of the Sixteenth Book of the Hiſtory of our Cardinal's Council, he ſhall ſee by what the Cardinal ſpeaks thereof poverty, as alſo by what he hath already ſaid, that he talks after another manner than *Mahomet.* The Cardinal approves the dread and ſhunning of poverty, which he attributes to Nature, whoſe inclination's God will not, quoth he, deſtroy; and the falſe prophet *Mahomet*, in his *Alchoran* in the Chapter of the Cow, ſay's the Devil will frighten you with poverty, condemning the fear of poverty, as a temptation of the Devil. Thus the Policy of *Mahomet*, is tyrannical and contrary to Nature, but our Cardinals,

is Religious and all full of new lights.

Reason X.

Poverty comes ordinarily from some one of these Five causes, Lust, Gluttony, Crime, Idleness or Misfortune; but the Four first are the most ordinary, so that of Ten Poor, a man scarce finds one that did not become so through his own fault, or his Ancestors, *sì che di ogni dieci poveri à fatica si trovera uno la cui povertà non sia proceduta ò da colpa di lui ò degli antenati.* So that pain being inseparable from sin, makes this sin be as much feared, as a man fears the inseparable pain thereof, which in this Case is the sin it self, even poverty, though it be only out of Natural dread that a man hath of pains, which must not therefore be separated from the sin, nor must a bank be made for to relieve the Poor, because they being Poor are therefore guilty sinners; this would give boldness to men to sin, by taking away dread of those miseries which accompany poverty, which follows sin: It's better then to convert this bank unto the profit of the Prelates, and to inrich them and make a voluptuous carnal and devout life for them.

l. 9. c. 9.

Politick considerations upon that which is called fortune or misfortune.

This Maxime, That all which we see come to pass among men is the effect of a just pro-

vience

vidence, would cauſe if it were true, a very great diſorder in the Religious Politick Government. Upon this Principle, t'would be taken for granted, that when a man is not Rich, 'tis a certain ſign that he hath no vertue: becauſe a juſt providence could not leave a vertuous man without temporal reward, nor without perferring him in the diſtribution of Riches, Honours, and Pleaſures, before thoſe who have not ſo much Vertue; and ſo it would come to paſs, that the perfection or lack of Vertue, being thus openly marked by temporal felicity or miſery; every one would be ready to reaſon thus, This man is Rich, ſo then he is vertuous, this man is Poor, ſo then either he is not vertuous, or elſe his Anceſtors were not vertuous, which would cover the face of the Poor with confuſion; and in effect ordinarily poverty is ſhamefaced, becauſe it doth ſuppoſe ſome ſin, *turpis egeſtas.*

Yet it is not juſt to wrong all that be poor, by believing they have deſerved their poverty, by their own or Parents ſin: there be poor which have been all their life moſt virtuous, and ſo would be very Rich, if by a juſt providence they were recompenced according to their merit. Indeed the number of this ſort of Poor is not great, and of Ten Poor, it may be there is not one which is not Poor, for the puniſhment of his ſin; but yet at laſt ſome ſuch vertuous Poor there are, how ſmall ſoever their number be: 'tis then neceſſary to caſt forth this Maxime,

out of the Religious Policy; for if Poverty goes for Vice, or the mark of Vice without exception, to hear their generally ſpeaking, all the poor are diſgraced except the Monks, who make a Vow of Poverty, whereof we ſay nothing here; ſo that if a man ſhould ſeek after Eccleſiaſtical Benefices, and ſhould be put by, he will be diſgraced, which would extreamly trouble the Commonwelth's repoſe; becauſe no body would be able to ſuffer a putting by, or a putting after another, with ſo manifeſt a ſhame, *perciò che neſſun potrebbe tolerare d'eſſer poſpoſto con ſi manifeſta vergogna.*

l. 1. *c.* 25.

The oppoſite Maxime then is more convenient, which admits a fortune which preſides in its turn over the diſtribution of temporal goods, and which regards this ſame Fortune as the enemy of Vertue. This Maxime being eſtabliſhed, all the unfortunate may be able to cover the ſhame of their poverty, by accuſing Fortune, the enemy of Virtue, which ſet her ſelf to perſecute them, and this kind of accuſation will be a Puiſſant lenitive to their grief, *è un ottimo lenitivo il poter accuſar la fortuna come nemica della virtù.* This conſideration is from an Author profound in feat of Policy, he proves that this recourſe to an unjuſt Fortune, is neceſſary to keep up the Publick quiet, *è alta oſſervazione di qualche ſcrittore che ſi fatti abbagli ſiano neceſſarii per conſervar la quiete nella Republica.* After this manner alſo did the Nuncio *Alexander*, reaſon in the Diet at *Worms*,

Ibid.

Ibid.
l. 2 *c.* 10.
l. 3. *c.* 16. &
l. 12. *c.* 3.

Worms, whom our Cardinal alſo approves, and who upon this Principle did obſerve amongſt the cauſes of Poverty, misfortune as the fifth, *il diſaſtro*, that is to ſay the Diſgrace of Fortune, enemy of Vertue. l. 9. c. 9.

Now the Providence of God cannot be enemy of Vertue; ſo that what one calls Fortune in right carnal and Religious Policy, is not according to the Principles of our Cardinal, the ſame thing as divine Providence. Alſo he does not fear to ſay that it would be better if the Pope were in actual poſſeſſion of all the Riches of the Univerſe, that he might make diſtribution of them to every one according as he deſerved then to ſee them diſtributed as they be, by way of inheritance without any diſcretion, and to go from Father to Son, at hap-hazard, *eſſer dono del caſo nell' eredità del ſangue*. The Eſtates which go from Fathers to Children, by way of inheritance, go to them according to his reckoning by hazard, and not by divine Providence: otherwiſe he might ſay it would be better, that they went by the Order of the Popes Providence, then by that of the Divine: Thus in general it is true to ſay according to him, that Fortune hath a great ſhare in diſtributing Eſtates, *nel conſeguire i gran' beni ſuol haver parte la fortuna*; and that ordinarily the events of Fortune do concur to make Vertue honoured, and Vice hated, *gli auvenimenti della fortuna concorron tutti con fare che per lo più la bontà ſia onorata ed amata, e'l vizio vituperato e odito.* l. 24. c. 10. l. 3. c. 8. Which

comes to paſs, becauſe the goodneſs of divine Providence corrects when it pleaſes, malignity of Fortune, Virtues enemy, or elſe the induſtry of man ſurmounts Fortune's malignity; for 'tis upon this account we ſay, That many times a man is the Artifice of his own Fortune, *onde per lo più è vero il detto che ciaſcuno è fabro della propria fortuna.* But when it is not ſo, this malignity of Fortune, doth not fail to ſhow it ſelf, and to make it appear that ſometimes, and in her turn ſhe preſides alone over theſe events: Thus it was to Fortune that our Cardinal attributeth, for example, the event of the Regency of Queen *Catharine de Medicis in* France, *dalla fortuna fù riſerbata ad havar la corona di Francia e l' aſſoluto imperio di quella Monarchia.*

l. 9. c. 19.

l. 14. c. 3.

So the Kingdom of *England*, being reconciled to the Church under Queen Mary, who preceeded Queen *Elizabeth*, he concludes thereupon, That there are viciſſitudes of Fortune vanquiſhed by Vertue, which fill mortals with admiration though without reaſon. Inconſtancy being ſo Natural in the World, that the greateſt of all marvels would be, if inconſtancy did not rule therein *vicende di fortuna ch' empiono di maraviglia i mortali.* On the contrary, the advancement of *Elizabeth*, and the Hereſies reeſtabliſhment, he attributes to Fortune Victorious, rather than to the Spirit of that Queen, *in ciò più adoperaſſe la fortuna che l' accortezza.* But then there are

l. 14. c. 8.

ſome

ſome things, which according to our Cardinal, God never leaves to Fortune, as for example the Election of a Pope, *divina providenza la qual non vuole che un Papa ſi elegga à caſo*; which makes it appear according to the Cardinal that there be then ſome events, which God leaves to hazard and fortune, ſuch, for example, as the dying of a child, without baptiſm, when by chance, there's no water to be found, *è caſo fortuito che non ſi trovi acqua*, or when the Child dyes in its Mother's Belly, *è coſo fortuito che'l fanciulli moia nel ventre*: For then nothing hinders to admit a ſtate wherein 'tis poſſible the Child may be ſaved provided it come by accident, *ove non ſia naturale ma accidentale*. For God was able to leave theſe ſort of accidents to Fortune, without providing for them in his Providence, *toltine gli auvenimenti fortuiti*. 'Tis even the ſame in diſtribution of temporal Goods, Honours, Riches, Pleaſures, when 'tis made with injuſtice, that is, when the vertuous have the leaſt ſhare thereof: for then it appears that this event can have no other cauſe, but that enmity which Fortune exerciſeth againſt Vertue, when by hazard that enmity becomes Victorious. The eſtabliſhing of this Politick, and Religious Maxim hath been very important according to our Cardinal, as we have ſeen here before, for Publick repoſe and quiet, whereas on the contrary, the Zealous who refer all to divine Providence, artribute events to it altogether unjuſt: they overwhelm the Poor

*l.*14. *c.*10.

*l.*9. *c.*8.

Ibid.

Ibid.

Ibid.

with ſhame and confuſion, ſo that they can find neither lenitive for their quiet, nor a vail for their ſhame, which fills all with confuſion, and makes it appear how dangerous it is under the pretence of Piety, to be ignorant, or to forſake the Rules of the right carnal and Religious Policy, which hath the repoſe, and Worldly felicity of People for its object, *prudenza politica la-*
l. 14. c. 8. *qual habbia per oggetto la quiete è la felicità mondana de' popoli.*

Reaſon XI.

Quoth the Cardinal, I willingly allow that thoſe heaps of exceſſive Wealth, in one ſole Perſon is an offence againſt diſtributive
l. 8. c. 17. juſtice, *aggiungo che i medeſimi eccesſi dell' entrate Eccleſiaſtiche, i quali cadono quivi in una perſona ſteſſa con offeſſa della giuſtitia diſtributiva.* 'Tis a ſin, 'tis true, but a ſin, which is turned into good for an infinite company of men; *convertonſi in beneficio d' innumerabili.* Becauſe remorſe of Conſcience and deſire of reputation put together, ſpur on Rich Prelates to undertake Magnificent works of Piety, which bring great honour to God, great relief to the Poor, ſetting them on work for the Ornament of the City, and Royal Eccleſiaſtical Court, in ſo much that ſuch very buildings are enough to make Converts of Infidel and Mahometan Princes;
Ibid. *nel ſollevamento delle povertà, nel fomento del-*
l. 23. c. 11. *la virtù, nel eſecuzione di pie opere grandi.*

All

All this would never be, if Prelates were not rich, and if the chief and beſt Portion of the Churches goods were diſtributed among the Poor; and there would be a great evil in the Church, whereof this pretended Charity for the Poor, would be the ground. Now that which is the ground of ſo great an evil, is worſe than a ſin, according to our Cardinal, ſo that this pretended Charity for the Poor, which would hinder the carnal felicity of Churchmen, would be worſe according to him than ſin.

Reaſon XII.

The Prelates will not reduce themſelves to as ſtrict a life as Monks; *non vogliono ridurſi à quel rigore di vita.* But yet through their Riches they be the props of thoſe Holy Academies of Eccleſiaſtical perfection; *ſono il ſoſtegno di queſte ſanto paleſtre di perfezione Eccleſiaſtica.* So that this can be no leſs than the Churches great Zeal, and great Wiſdom; *gran zelo e gran ſaviezza nella chieſa,* that hath ſetled ſo many Millions of Rent throughout all the extent of *Chriſtendom,* to imploy only for rewarding of thoſe which labour in the perfection of others, which the Prelates themſelves will not attend to, *il coſtituir tanti milioni di rendite à mercede ſolo di queſti Miniſtri.*

l. 9. c. 9.

Ibid.

l. 9. c. 9.

Reaſon

Reaſon XIII.

Put caſe, quoth our Cardinal, that all Benefices were infructuous, bringing in no Revenue to the incumbents, *ſiano miniſterii infruttiferi*; what would come ont? One ſhould ſee preſently fall to ground the Eccleſiaſtical Order, upon which depends the exerciſe, the knowlege, and the Port or ſtatelineſs of Religion; *toſto vedremo cader quell' ordine dal quale dipende l'eſercitio, la notitia, e'l mantenimento della Religione.* For no body would undergo the Clergy's ſingle life and other fatigues of their Order, for pure love's ſake towards God.

Reaſon XIV.

The Cardinals being deprived of theſe vaſt
l. 23.*c.*11. Riches could not live, *non potrebbono vivere i*
*l.*12.*c.*13. *Cardinali, il Senato Romano rimanerebbe privo del vitto*: The *Roman* Senate would be deprived of lively-hood.

Reaſon XV.

Without theſe exceſſive Riches, the ſo glittering ſplendour of the *Roman* Court would be extinct; therefore the inſtructions of the *French* Ambaſſadour at the Councel of *Trent*, containing Articles which tended to impoveriſh the Court of *Rome*, one ſees cleerly that *France* by that its propoſed

poſed Reformation, went about to take away from the Court of *Rome*, its ſplendour and ſoveraign Authority, *i quali tutti ſi riducevano à torre al Pontefice la collazione de' benefici, la riſerbazione delle penſioni, la riſcoſſione degli emolumenti, ed in ſomma à levar lo ſplendore e l' imperio della Corte Romana.* l. 16. c. 10.

Reaſon XVI.

If the Riches of the *Romiſh* Prelates were not exceſſive, the Principality of the Apoſtolick See would fall to nought, *mancherebbe il principato Eccleſiaſtico che mantiene in unità, in regola, ed in decoro tutta la Chieſa.* And the Reaſon is, that the *Roman* Court is the moſt excellent School, wherein all men's Wits, who may be fit to rule in the Church ought to be refined, that they may be capeable thereof, otherwiſe they would remain ignorants in Policy, *ſenza affinarſi in dottrina ed in ſenno nell' excellente ſcuola della frequenza*, like to your petty Biſhops or Prelates, which are confined to ſcurvy little Places, and are obliged to ſtick to the exerciſes of their Proper Functions of the Altar, and the Quire, *confinarſi in piccioli luoghi all' eſercizio privato dell' altare e del coro.* For unleſs the Courtiers of *Rome*, had hopes of great rewards, *Rome* would have no Courtiers for God's ſake, *non rimaneſſe in piede una Reggia univerſale della Chieſa, i cui ſtanziali ed uffieiali poteſſero ſperar gran' premii.* l. 8. c. 17. Ibid. l. 17. c. 10. Ibid.

Now

Now, if the *Roman* Court were no more in the bravery, and ſplendour, wherein now it is, and big through the concourſe of ſo many Barons, and Princes, which through their Birth or Dignity, are the Columns of the Church, and which are not come thus together to Court, but only out of hopes of great and mighty Riches, whereunto they aſpire, what would become of the Church? The Court of ſuch a Monarch is a moſt excellent Workhouſe, where every thing that is an Artifice in the World, and the moſt cleaver ſhifts are woven and wrought dexterouſly, and by conſequence one learns there more perfectly to know them and to ward them off with addreſs, *Corte d'un Monarcha, ciò e una di quelle officine dove i più fini artificii si come perfettemente ſi lavorano, così ſottilmente ſi riconoſcono.* There it is that one may ſay humane underſtanding is perfected, and becomes refined to the ſupream Degree in all the ſubtilties of Religious Policy, *raffinatiſſimo in tutte le ſottilezze dell' umana politica.* If then the Church were deprived of her Univerſal Court, where the ſleights of all other Courts might be as it were refined, what would become of her Unity, her ſplendour and all the Rules of her Diſcipline, wherein ſhe is upheld by the *Roman* Court? What would become of this *Roman* Court, without vaſt Riches? Which as t'were by way of circulation, flow to her from all the parts of the Churches Body to be ſent forth again from thence, and to carry life

l. 1. *c.* 23.

Intr. c. 3.

life up and down? 'Tis evident then, that Riches are the blood of the Church, and that her Soul and life are in this blood. Wordly goods and pleasures are the best juice, which the *Roman* Court as a mystick Vine, sucks from all parts of the Universe, and by means whereof she keeps life, Unity, and vigour in all branches of the Church, that are planted and flourish all *Christendom* over. *il miglior sugo ond' ella quasi mystica vite mantien l' unità e'l vigore ne' palmiti delle Chiese Christiane.* 'Tis by means of these Riches, that the Court of *Rome*, keeping it self up in reputation and authority, it gives Laws, and even Being to all the Body of the Church, whereof it is the Head, *corte Romana la quale è il capo che non solo da le leggi ma l' essere a questo corpo.* *l.* 6. *c.* 7. *l.* 16. *c.* 8.

Reason XVII.

In every natural Body, animate, and liveing, there must be two distinct sort of humours, one courser, as the blood, flegm, the two biles yellow and black: now in the Body of the Church, the Prelates be as these humours. The other humours are subtile and are called Spirits, which are most purified, and the most active parts of the blood; these be the Instruments which serve the Soul to give the Body all its motion. The Monks and Religious Orders in the Church are as the Spirits: They live purified from all love, and esteem of things of the Earth, *dispreggiatrici d' ogni cosa terrena.* *l.* 8. *c.* 17.

These two sorts of humours in the Body are

are so necessary, the one to the other, that he that should go about to separate the Spirits from the grosser humours, and to keep nothing but pure Spirits, upon pretence that they be the purest, and contribute most to action, would quickly see those Spirits to fail and evaporate for lack of matter to vegetate them and feed them, *gli spiriti soli nell' animale fanno le funzioni vitali, adunque direbbe*
l. 9. c. 9. *taluno, e che servono tanti umori più grossi? Servono à molto; senza questi non formerebbono e non si conserverebbono gli spiriti, così accade nel proposto nostro.*

If you ask to what purpose then do Cardinals, Arch-Bishops, and Bishops and other Prelates, full of felicity according to the flesh, serve? You will be answered they are very useful, because without their carnal felicity, the Priests, which are bred up in the Seminaries, or in the Religious Orders, and which be in the state of perfection, would not be maintained, protected or directed as they be, and upheld by the Prelates, who govern the Church and who nevertheless cannot, or will not bring themselves to live like them, *un tal numero di sacerdoti perfeti si va formando nelle scuole ò degli ordini religiosi ò de' Seminarii chiericali, e questi non durerebbono al mondo, se non fossero alimentati da' Prelati che governano la chiesa, i quali non possono, ò diciamo ancora, non vogliono ridursi à quel rigore di vita.*
Ibid.

Thus then, as there would be no Priests perfect in the World, if there were no

Rich

Rich Prelates able to maintain them, it is evident that the perfection of the Church, who is the Body of Jesus Christ, and his Holy, and altogether pure Spouse, is totally founded upon the vast Riches of the *Roman* Court; and upon those sweet, gentle, and yet efficacious means, which she is able to invent to heap them up.

After a Body hath well considered these two sort of Persons, which make up the Church, the Priests Spiritual, who are animated with zeal altogether pure, *di purissimo zelo*; *l. 9. c. 9.* and the Rich Prelates, who are carnal, and who would not serve God, if they were not very Rich; because they have no mind to strain up themselves unto the Priests perfection. One ought to conclude that these two parts of the Church have need one of the other, *In somma chi ben considera ogni parte di quella Ibid.* *republica, l' una è bisognosa dell' altra.* And as it would be an Atheistical impiety; seeing the Body, even but of a fly, to maintain, that all the parts which compose it came together after that fashion casually, or by chance; neither can it be any less but impiety, to have such like thoughts of the Body of the Church, *s'è impietà d' ateista il* *Ibid.* *tener che sia casuale il corpo naturale d' una mosca, non sarà il creder tale il corpo civile della chiesa?* So that 'tis clearly to be an Atheist, to be perswaded, that the carnal felicity of the Court of *Rome*, is not conformable to the intention of God, or that t'were better for the Church, to convert the cheif

and

and best part of its vast riches, for relieving the poor and miserable, rather than before all things to found the felicity according to the flesh of the *Roman* Court.

Reason XVIII.

There is not seen in any part of the World, where ever it be, a Republick that keeps up the Nobility so flourishing, and in such great number as the Christian Republick, *nessun' altra republica come la Christiana conserva in tanto numero ed in tanto fiore la nobiltà.* l. 1. c. 25.

Nobility is the Nurse of civility, Honourableness, Vertue, and Wit, *che vuol dire la nutrice della creanza, dell' onorevolezza, della virtù, dell' ingegno.* How does the Church do to keep up her Noblemen thus fashion? Why here's the Secret, 'Tis by means of her Riches; because that having great Dignities and great Revenues to set before all Noblemen, who to have them will but keep themselves unmarried, she wins them after this manner, and they thereupon resolve to profess continence to possess what the Church proposes to them, *ciò auviene perche allettando nella Republica Christiana con le dignità e con l' entrate i nobili à professar Celibato.* Ibid. Hence it comes to pass that the younger Nobility, have no need to share Estates with their elder Brothers. Inheritances by this means are kept from being dismembred without which the

the Rent charges upon the elder Brothers, would be intollerable, *ſuccede che gli patrimonii delle famigli ſi mantengono uniti, là dove per altro gli uſi della primogeniture rinſcirebbono intolerablii.* Now would all theſe great goods come to paſs, if Church-means were beſtowed on the poor? Is it not plain that this policy is worthy of a God incarnate, and of the blood which he ſhed to merit this carnal felicity for his Church, *il governo diſegnato da Chriſto, il theſore della Chieſa eſſerſi acquiſtato da Chriſto.* If the Church were poor, ſhould one ſee the flower of the Nobility, of litterature and of Virtue, conſecrate themſelves to the ſervice of the Altar, if the Pope had not ſuch ample rewards to beſtow. Would the Church be honoured with that ſoveraign ſplendour, which Noblemen bring her by ſerving her, *di sì ampii guiderdoni che diſpenſa il Pontefice riſulta alla Religione quel ſommo ſplendore, mentre il fiore della nobilità della dottrina, della virtù, ſi conſecra agli altari di Chriſto.* All theſe Noblemen do not love God enough to make themſelves Churchmen *gratis*; they bargain with God, and give themſelves to him to have the glory, and carnal felicity of the Church, which could never come to paſs if the Church were poor, *il che per l'umana debolezza non così auverrebbe nella poverta della chieſa*, becauſe that this kind of trading in Religion ſeeks perpetually its advantage, *queſto mercato della religione ſempre opera à ſuo vantaggio.*

Ibid.

l. 1. *c.* 25.
l. 1. *c.* 9.

l. 1. *c.* 25.

l. 1. *c.* 25.

Reaſon XIX.

It was this kind of Government that Jeſus Chriſt inſtructed to make his People recommendable upon Earth, and to make his Church lovely to all Nations, by theſe manifeſt Perogatives of carnal felicity, and of force, which do render her happy, civil, politick, vertuous, and formidable above any other Republick that is upon Earth. *Queſto governo diſſegnato da Chriſto per ſignalare in terra con manifeſta perogativa il ſuo popolo, del qual governo la baſe, il legame, e el' intelligenza motrice è l'autorità del Pontefice.*

l. 1. *c.* 25.

Now all the Authority of the ſovereign Pontife, is founded upon the Veneration of People, *il loro potere quanto ad effetto è tutto appoggiato alla venerazione de' popoli.*

l. 12. *c.* 3.

The Veneration of the People is upheld by Reaſon of the ſplendour of the Court of *Rome*. The ſplendour of the Court of *Rome* is maintained by the Riches, Honours, and carnal delights of its Cardinals and Prelates, ſo that all the Chriſtian Religion does not ſubſiſt but upon this carnal felicity: It was to merit this, that the Word became fleſh, and ſhed his blood, and to ſay the contrary is a piece of Atheiſm, *il teſoro della Chieſa eſſerſi aquiſtato da Chriſto.*

l. 1. *c.* 9.

Reaſon

Reaſon XX.

'Tis a pernicious Maxime for the Church to hold that the chief and better part of her Riches would be better employed on the neceſſities of the Poor, then to make the carnal felicity of Prelates, but 'tis the property of ſeditious tempers to ſcatter, that they may pleaſe the People, diſcourſes marked with popular Zeal, *è proprio de' ſeditioſi ſparger i concetti maſcherati di zelo popolare accetto à poveri*; and that under pretence that our Lord did ſpeak in favour of the Poor, and that even amongſt the marks, which he gave to make it known, that he was the *Meſſias*, he bid them take notice, that he preached the Goſpel to the Poor: For in fine, it hath been made out, that the poverty of the Church, and the deſtruction of the Church, are the ſame thing. And after nineteen Politick Reaſons, which have made it appear, here's one more at leaſt, to which there's no reply. *l. 9. c. 9.*

The Court of *Rome*, is the Soul which reunites all the Catholick Kingdoms, under one and the ſame Unity. Without Unity there's no Church. Then without the Court of *Rome*, both the Unity of the Church, and the Church it ſelf are deſtroyed. Now without Courtiers, there's no Court, without wealth no Courtiers that will ſerve the Church for God's ſake without wealth, then there's no Unity, nor no Church. Here's

a Politick demonſtration, that hath not all its like in all the Goſpel! Here look ye is the foundation of this demonſtration, that the Court of *Rome*, is the ſoul of the Church and of its Unity, *una corte laquale è quell' anima che tiene in unità tanti regni e coſtituiſce un corpo politico il più formidabile, il più virtuoſo, il più litterato, il più felice che ſia in terra.*

l. 3. c 10.

That which hinders even the Peoples rebelling againſt Kings, and Conſpiring againſt their perſons, is the veneration which the People have for the Court of *Rome*, which is the prop of the power Monarchical.

That which hinders Wars, either civil or foreign, is the multitude of Church-men, which be Gown-men, and for Peace: and that which makes the multitude of Church-men is the multitude of Benefices and good Revenues. Take away then from the Church it's great Wealth, and all will be full of Wars and Conſpiracies; as on the other hand, the power of Kings could not ſubſiſt with that inſolence, wherewith it would let it ſelf be tranſported, if it had not above it the power of the Pope, and the Court of *Rome*, which makes a temperament ſo equal between all extremes, that if *Ariſtotle*, and *Plato* were living, they would be glad to yield themſelves to the beautifulneſs of this project of a Republick, and to confeſs that their Policy underſtood nothing herein. Such a deſign could not be moulded, but only by the eternal Wiſdom,

l. 12. c. 3.

dom and a light, whereunto humane ſagacity could never arrive, *per che l' intelletto degli antichi ſavii ad aſſai più baſſe coſe non giunſe che non è l' econnomia della ſapienza Incarnata nell' iſtituzione della ſua chieſa.* All which things being conſidered, the greateſt Act of Chriſtian Piety conſiſts in defending this Politick government to the laſt drop of ones blood, aſwel as all that which is neceſſ. to the keeping it up, how oppoſite ſoever it ſeems to be to the Canons, and particularly to thoſe of the Council of *Trent*; becauſe that Council having ſubmitted all to the Politick prudence of the Pope, not to obey the Ordinance of the Council, to the end to obey the Pope, is truly to follow the Council, and more perfectly to hit the meaning of the Council. *Ibid.*

ARTICLE IV.

The moſt noble act of the Pope's Policy, is to inrich himſelf and the Roman *Court. To dye for this Monarchy is the worthieſt act of any Chriſtian's zeal.*

RIches then being the ground, whereupon the ſoveraignty of the Pope ſubſiſts, and the ſplendour of the *Roman* Court, and the carnal felicity of the Church; it is viſible that the moſt noble act of the nobleſt of mortal Vertues, which is Policy, is to in-

inrich the Court of *Rome*, and to uphold with vigilance and ſtoutneſs, the ſoveraignty of the *Roman* Pontife, as it hath been repre-
l. 5. c. 16. ſented, *il cuſtodir con interpidezza e con vigilanza la ſovranità del Pontificato è per mio aviſo la più commendabile operatione che poſſa fare la politica virtù.*

'Tis true the worſhip of God is preferable before this Court; if one came in competition with the other. But after the worſhip of God, the moſt worthy act of a Pope's, zeal is the keeping up of his Monarchy, which cannot ſubſiſt but by wealth, *neſſuna cura, toltane la propagazion del culto divino, è più degna e zelante in un Papa che il mantenimento illoſo die queſta Monarchia*, and to make it appear with what zeal, with what vigilance, and what ſtoutneſs one ought to uphold it, there is an example of it to be ſeen in the Perſon of *Alexander*, Nuncio of Pope Leo X at the Diet of *Worms*: Lo how he ſpeaks, I am ready, quoth he, to burn alive to defend the adorable Diadem of my Prince, which they would take off from his
l. 1. c. 25. head, *io mi confeſſo intereſſatiſſimo ed appaſſionatiſſimo nella cauſa dicui vi parlo, nella quale ſi tratta di mantene, l' adorato diadema in fronte al mio principe, e per laquale io anche ſecondo il privato affetto mi laſcierei arder vivo ſe meco inſieme doveſſe arder il moſtro della naſcente ereſia.* Look ye here what the ſentiments and the words of all Chriſtians ought to be. There remains no more, but to make known the means that this Policy ſuggeſts to the Court of

Rome

Rome, for to uphold its ſtatelineſs, its ſplendour and bravery, and its carnal felicity, for he that wills the end wills the means neceſſary to the end, and on the other ſide not to love the means is to hate the end, *perche chi odia un fine odia ſpecialmente que' mezzi che ſono più oportuni à tal fine.* l. 8 c. 17. For example, one of the moſt efficacious meanes to keep up the ſplendour of the Clergy's Royal Eccleſiaſtical Court, is the abundance of Benefices, and not to be obliged to reſide upon them, *in verità fra i mezzi per conſervar lo ſplendore dell' ordine clericale e d'una Reggia Eccleſiaſtica, un de' più efficaci è la copia di que' beneficii i quali non obligano à reſidenza.* Ibid. There's no need then to wonder, why all the World cries out againſt this plurality of Benefices, 'tis becauſe they do not love the *Roman* Court, whoſe ſplendour is the end for which theſe Benefices be inſtituted. When one hates the end it is not poſſible one ſhould love the meanes which do lead to it.

On the contrary all right Chriſtians that love the Court Royal Univerſal of the Church would burn a live in defence of the means, which ſhe hath invented to uphold her ſelf, how contrary ſoever they ſeem to Antiquity, or Canons of Counci', or the private intereſt of petty Biſhops; In fine to all which ſeems venerable; to certain Zealous ignorants in Policy, which is the Queen of moral vertues.

CHAP. V.

Here are related the Twelve ordinary means, inriching the Court of Rome, *and maintaining the ſplendor thereof, according to the fleſh, which is the act of all Religious Policy, the moſt pious, and the moſt important. The Twelfth and moſt efficacious of thoſe means, to teach every where the Goſpel according to the Fleſh, and this Religious Policy according to the Doctrine of* Ariſtotle, *to whom the* Church *is beholden for many Articles of Faith; is to eſtabliſh Colleges of Jeſuites, with power to ſet up the Inquiſition, and to be high Commiſſioners in that Holy Office; to make out proceſs againſt all them who ſhall differ from the ſentiments of that Philoſopher. And that theſe Jeſuites*

ſuites ſhall have a general grant of all Privileges granted to the other Monaſtical Orders; although St. Bernard hath blamed thoſe privileges; for on the other hand they be approved by Nicholas Machiavel.

ARTICLE I.

The firſt means of inriching the Court of of Rome, *are the Annates, which be a ſort of yearly Tythes, or Penſions. A curious diſtinction about Simony.*

TWo things ſaith our Cardinal do make the ſoveraign Power of the Pope ardently deſirable, The great Wealth whereof he is Maſter, and The great many means, which he hath to oblige men, *due beni percui ſoli appar deſiderabile, il principato dell' oro dell' obligo.* The Policy of the *Roman* Court to uphold it ſelf in this poſſeſſion uſes the following means to inrich it ſelf. The firſt is the Annates or Yearly Penſions, that the Clergy pay to the Pope; but to judge well of the Juſtice by which they as well as the other means which follow are eſtabliſhed, 'tis good we remember the Rule of Pope *Paul* IV, who to guide his Wiſdom had only but this, *viz.* To uſe his Spiritual power in l. 4. c. 9.

l.14. c.9. in its full extent, *s' auvisò che tutta l'ampiezza dello ſpiritual ſuo potere foſſe anche la miſura di ſaggiamentte eſercitarlo.* That is to ſay, That all that a Pope does is done wiſely: whoſoever hath but any inſight into publike affairs, quoth our Cardinal, knows that the government of this is famous, for having been the excellent Model of a rare Pontifical

l.3. c.17. prudence, *chiunque ha tintura d' affari publici ſà ch'il ſuo governo riman famoſo per idea di pontificia prudenza.* So that the means to get Rich or Great, which have no other Principle, other Reaſon, nor other meaſure, but the all-Puiſſantneſs of the Pope, be thoſe which come the neereſt to this ex-

l.13. c.10. cellent Idea of the Pontifical Government, and curious fine and neat Policy, *fina prudenza.* The Annates or Yearly Penſions are one of theſe means found in this all-Puiſſantneſs, ſo do they ſuffice without other Proof to make it appear that the Pope is the ſole Patriarch of the Weſt, becauſe all the Weſtern

l.14. c.9. Churches pay them and to him only, *anzi ricevendo di fatto il Papa da' ſoli Occidentali baſtarrebbe à giuſtificare eziandio il ſolo Patriarcato dell' Occidente.* Beſides the Pope hath right to receive Annates or yearly Penſions of all the Churches of Chriſtendom as taken inſtead of Tenths or Tythes, due by the

l.4. c. 8. Biſhops and leſſer Eccleſiaſticks to the ſoveraign Pontife, *ſi riſcuotono da' beneficii di tutto la Chriſtianità in luogo di decime dovute per ſoſtentazione del ſommo ſacerdote dagli altri minori Eccleſiaſtici.* For the ſoveraign Pontife, for the good of Chriſtendom, ought to keep

keep up his Court full of Nobility. *Il quale per bene del Chriſtianeſimo dée mantener le ſua Corte di molti ufficiali Nobili,* beſides ſo many other expences which he is obliged to make, as hath been ſhewed.

It might ſeem Simony to give mony for the Bulls to a Benefice, but the Pope does not receive Annates or yearly Penſions, but only for a temporal thing which is linked to a Spiritual Grace. Now what hurt is it that the ſuiter who obtains a fat temporality, ſhould give a ſmall part thereof to him which grants it? On the contrary is there any thing more reaſonable then this? *Qual coſa più raggionevole e più conſueta e più ſoave, che ſi contribuiſca qualche rigaglia al conceditore dall' impetratore del luogo, all' oro que queſto riceve la nuova grazia, perciò che in un tale acquiſto non gli è grave quella piccoila ſpeſa.* l. 19 c. 9.

Indeed if the Pope gave nothing but Spiritual as the Biſhops do when they give Orders, one might finde more appearance of Simony for ſuch a grace, *per le ordinazione le quali danno unagrazia meramente ſpirituale era convenevole qual ſi foſſe temporal pagamento, e pero ſantamente conſtituirono i Padri Tridentini, che i veſcovi nulla prendeſſero.* 'Tis manefeſt then according to humane equity that the Tax or Impoſt of Annates, or Yearly Penſions is juſt, *ſtabilitaſi l' equità ſecundo t' umano diſcorſo.* Now it is another Principle, that when the humane equity of a buſineſs is once famed to be ſettled, divine equity as hath been ſhewen, willeth that the Pope ſhould guide the Church *Ibid.* *Ibid.*

Church according to Natural inclinations: So that there can be no divine Reaſon to forbid what humane equity permits, no more than that which is permitted by the Doctrine of *Ariſtotle* and forbidden by any other; but to comprehend yet more neatly, in what that which is called Simony conſiſts it muſt be known, that when the Pope takes Money for granting Spiritual Graces, which ſerve for example unto the Peoples Salvation, this is no Simony to give it unto him the Pope grants it, *in primo del denaro donato à Dio.* But if the Pope gave Money, or relinquiſhed his temporal intereſts to win People to their Salvation, this would be Simony in him, thus to buy with Money the Poeples Salvation, and in the People to conſent to their Salvation, which is ſpiritual, to get the Popes Money, or any other temporal benefit, *far una ſpecie di Simonia vendendo al Papa la ricuperazione dell' anime á prezzo d' entrate e di giuridizioni ritolte della chieſa.* Temporal revenues and other rights annexed to the Authority not only of the Pope, but of other Eccleſiaſticks, are the beſt Juice and the moſt pure to nouriſh up the Church, *miglior ſugo:* This Authority to ſuck and drain this Juice from all parts of the Univers is of divine Inſtitution. Jeſus Chriſt hath inſtituted this power, when he came down upon Earth for the Salvation of the World, *uffizio iſtituito da Dio quando ſcese in terra per la ſalute del mondo.* So that Jeſus Chriſt hath given power to the Pope,

l. 1. *c.* 2.

l. 2. *c.* 10.

l. 2. c. 10. & *l.* 6. *c.* 7.

l. 2. *c.* 10.

to

to take Money, and Milk the People for the Salvation of the World, but not to the People to ſuck the Popes Temporalities for their Salvation, nor to the Pope to give them his Temporalities for to ſave them. This would be the utmoſt Simony, the firſt is none. Mark ye here how important it is to know well the Rules of right Policy, and how far the Pope's power reaches, for he can do all except relinquiſhing the leaſt part of his power for the ſake of Peoples Salvation, becauſe he is but the Guardian of his all-puiſſantneſs, and not the maſter, *non eſſendo egli abitro e padrone della ſua maggioranza coſtituita da Chriſto, & però non potendo farle alcun pregiudicio.* *l.*12.*c.*15.

The ſecond and third means are Penſions, and Commendams, the Reſidence of the Commendaries ſuplied by the good turns of the New Monaſtical Orders.

Their end who attact Penſions and Commendams is to ſuppreſs all benefices that are exempt from reſidence and by ſtronger Reaſon Penſions, *ſine ſarebbe ill torre affatto ogni Beneficio non allaciato à reſidenza, e molto più le penſioni.* This would be to ruine in the Church the Univerſal Court Royal, whoſe Courtiers could no longer hope for great recompences, and they would be obliged to confine themſelves to ſcurvy little places, and be reduced to the poor functions of the Altar, and the Quire. In the mean time without Penſions, *ſenza il ſuſſidio delle Penſioni,* *l.*17.*c.*10. *Ibid.*

sioni, the Cardinals could not live, *i Cardi-*
l.23.c.11. *nali non potrebbono vivere.* Without Abbeys
and Commendams, they would not have
l.12.c.13. bread, *Senato di Roma privo di quelle badie*
rimanerebbe privo del vittio. So that it is evi-
dent that the Inſtitution of Penſions cannot
be but good, for if this Inſtitution had not
been, how many Noblemen which do not
make themſelves Eccleſiaſticks for God's ſake,
would there have been retained in the ſer-
vice of the Church? *Harrebbe ritenuti molti no-*
l.23.c.3.
& 11. *bili dalla vita Eccleſiaſtica.* 'Tis true all theſe
Noble men do not reſide, and 'tis manifeſt
that non-reſidence is a great evil. But ſince this
evil begun, let a man conſider the ſwarm of
thoſe of the Monaſtical Orders which God
hath [illegible] to labour about the Salvation of
Souls, and then ſee if there be any compari-
ſon between the good which they do, and
l.9.c.9. what one of theſe non-reſident Noblemen
would do, if he ſhould keep reſident, *fatto*
parangone all' opera di ciaſcun reſidente la quale
per una tal mala eſecutione ſia ſi tolta al culti va-
mento dell' anime, Iddio ha reſtituito centenaia
di Regolari che abondano in ogni loco. And
without doubt we ſhall ſee that the Church
profits by Penſions in every reſpect, both ac-
cording to the fleſh, and according to the
Spirit.

The fourth and fifth means. Plurality of Benefices, and the abſolute diſpoſal of thoſe Benefices.

The diſpoſal of a many Benefices all Chri-
ſten-

ſtendome over being a great means for the Pope to do good is one of the things whereupon the Apoſtolical principality moves, *la diſpoſizione di molti Beneficii in varie parti del Chriſtianeſimo, e pur la facoltà di benefacere è un de' due Cardini ſopra cui ſoſtienſi la venerazione, ch'è la baſe del loro imperio.* Intr. c. 6.

This power of conferring Benefices being formerly more extended over more Nations then it is, drew then to the Court of the King of Kings, a world of ſtrangers which poſted thither from all Quarters to be known, and to get Benefices, *quella frequenza che le portava il concorſo di tanti ſtranieri Eccleſiaſtici i quali doveſſero farſi quivi conocere per ottenere i Beneficii.* l. 23. c. 3.

The Zealous will ſay that a man is unworthy, that thus crouds in for himſelf, but theſe be Ideas which were good in the time of the Churches Infancy, *nell' infanzia della Chieſa*; They will ſay that theſe be worldly, and humane conſiderations for Popes to act by, *il riſguardo eziando dell' intereſſe umano*: But is not the humane felicity of the Court of *Rome* of divine Inſtitution, and will not God have his Church governed according to humane inclinations? This is all can be ſaid for Plurality of Benefices, for to look only upon the divine inſtitution, and ſetting aſide humane intereſt, this is a buſineſs able to confound Eccleſiaſtick Order, to give to one alone the duties and functions, which cannot be diſcharged but by diverſe. *Eccleſiaſticus ordo pervertitur.* Intr. c. 6. Seſſ 24. c. 17.

Seſſ.

Seſſ. 14. *c.* 9. *Conc. Trid.* Which made the Council condemn this plurality, herein the Fathers of the Council are not quite to blame, *ne per tutto ciò ſi vogliono biaſimare i Padri Tridentini.* But this kind of Reaſoning though Natural and Divine ought to give place according to Religious Policy, to the intereſt of the humane felicity of the Court of *Rome*, which can't ſubſiſt without this Plurality, and the Church muſt be guided not according as God willeth, but according as corrupt Nature deſireth, as it hath been ſhown: Likewiſe the Fathers of the Council have declared that they do not mean to tie up the Popes hands, and though they would have pretended to it, 'tis Policy, that there ſhould be an head in the Church, that may diſpence with Canons and even derogate from them, as hath been ſhewed before, and that there be a Head whoſe all-puiſſantneſs may be the Rule of Wiſdom, according to *Paul* the Fourth's Maxime whoſe Government was the Sampler of Pontifical prudence, and who upon that account was choſen Pope, by an unanimous Election, which could never have come to paſs, if a Pope ſo Elected, had not been of eminent Vertues, *il che non può conſeguirſi ſenza un eminente virtù.*

l. 23. c. 11.

l. 3. c. 17.

The

The sixth and seventh Means. The calling back of greater Causes, and the reservation of Cases.

Four Reasons make Popes to reserve certain Cases to themselves, and to retain the greater Causes: The First is ignorance of Bishops, whether it be about regulation of the Conclave for the election of a Pope, in very deed it was not left to the *Council of Trent* to deliberate thereof, *perche ne' Vescovi non era veruna perizia di tal facenda*; because the Bishops were ignorant of those kind of matters; or whether it be about Reformation of the Cardinals, the Legats in Council found that business was a Gulph where the Bishops would have been lost, having no skill in those affairs, *parue à Legati che ciò sarebbe stato entrare in un nuovo e vasto pelago del quale Pochissimi de' Padri haveano perizia.* l. 22. c. 7. l. 23. c. 7.

The Second Reason is, That whatever skill the Bishops may have, they are not refined for the practice of the Court of *Rome*, as hath been seen here before.

The Third is, That being Secular Princes Subjects they are liable to act out of fear, hope, or other humane Considerations, as was observed.

The Fourth is, to make the Sovereign Power of the Pope over Bishops be acknowledged; from hence 'tis that the

Popes limit even the Biſhops Power, that in ſuch certain Caſes falling within their Dioceſes, they ſhall not proceed, but they are referred to the Pope, *ed uſano di limitar aneche à Veſcovi la libertà di riſerbare.*

l. 12. c. 11.

As to greater Cauſes they do not leave them to the Cognizance of Biſhops, being they are ſmaller Prelates, to whom they only leave ſmaller Cauſes, which would be too troubleſom for Suiters to go to *Rome* about; but of all that be of importance the Popes reſerve to themſelves the Cognizance, becauſe Juſtice cannot be better adminiſtred than by the Sovereign Power. *la giuſtizia non può univerſalmente procedere, e con vigore e con ſincerità ſe non dove ſia tal preeminenza di ſtato nel ſuperiore ſopra à ſuddito, che nel primo non poſſa cader nè timore nè competenza*; even ſo much as for nominating Pariſh Prieſts to Pariſhes, the Biſhops are bound to follow the Counſel of Examiners appointed, or agreed on by a Synod of their Clergy, as hath been ſhewn before.

l. 23. c. 13.

l. 23. c. 13.

The Eighth Means. Frequent Jubilees, and Indulgences.

The *Council of Trent* deſires that the uſage of Indulgences may be reformed by thoſe ancient and rigorous rules made about that matter, *Che ſi tornaſſe all' antica ſeverità.* But 'tis not to be underſtood that

l. 24. c. 12.

that one ſhould quite return to that ancient ſeverity; *non volle ſignificare che vi ſi ritornaſſe in tutto*; but that herein one ſhould uſe prudence according to time and places, *fin à quel ſegno che la condizione de tempi è de luoghi conſiliava*, which depends on the Pope's prudence, that is to ſay, That the account upon which the Pope grants it be ſuch, that the Pope in granting it commits no imprudence, and yet that the reaſon therefore in it ſelf appear little conſiderable. As for Example, When the Pope grants a full Indulgence to him that ſhall viſit St. *Peter*'s Church, or ſtay to take the Pope's Bleſſing in a publick place; the Cauſe in it ſelf does not appear ſo great that it ſhould merit Indulgence or a Pardon; but in the ſame thing we muſt diſtinguiſh, what that thing is in it ſelf, and what it is as to its End, for to attend, for Example, the Pope's Bleſſing in a Publick place is not an Act that appears in it ſelf important, but yet 'tis very much ſo, when it is conſidered as to its end: which is thereby to make publick profeſſion of Belief of the Unity of the Church, and the Worſhip which is due to the Sovereign Pontifice, as Vicar of Jeſus Chriſt, *far co'tali opere che ſia una profeſſione univerſale eſibita da Chriſtiani ſopra l'unita della chieſa è ſopra il culto che rendono al Romano Pontefice come Vicario di Chriſto.* So that to make profeſſion of this Worſhip is an act that's worth as much as all the ancient ſe-

l. 24. *c.* 12.

Ibid.

l. 2. *c.* 4.

verity of Canonical Penances; and this is the ſenſe that one ſhould underſtand the *Council of Trent* in, when it deſires that the ancient ſimplicity ſhould be returned unto; wherefore the leaſt actions being capable to be thus exalted through their End, though it were only to manifeſt the all-puiſſantneſs of the Pope, it would bee raſh, if from the ſmall Importance which is found in thoſe actions, one ſhoulld conclude therefrom a nullity in the grant of Indulgences,

l. 2. *c.*4. *ſaremo temerarii ſe della tenuita delle azioni conchiuderemo la nullità delle conceſſioni.*

Adde to this the vaſt profit which comes in to the Pope from theſe Indulgences. As in Pope *Leo* the tenth's Time, who granted them (when *Luther* Preached againſt them) to help build St. *Peter*'s Church, for he wanted for that a vaſt ſumme of money,

l. 1. *c.* 2. *richiedendoſi all' opera denaro immenſo.* Wherefore he had recourſe to this efficacious remedy of Univerſal Indulgences, adding Liberty alſo to it to eat Cheeſe and Milk on Faſting-days, and to chuſe what Confeſſour one liſted.

This was in truth a great ſcandal to Chriſtendom to ſee the Revenue of theſe Indulgences let out to him, that would give moſt, as temporal Princes do farm out Impoſts; but it is certain alſo, as Princes would get little by their taxes, if they were to leavy them themſelves, by their own immediate Officers, ſo the Pope would get as 'twere nothing by Indulgences if he did not

not find people to farm them at a Rate and Price, *qual Principe non è coſtretto ad uſar il medeſimo in tutte le Gabelle che impone.* l. 1. c. 3.

Its further true, that thoſe Indulgences which were leavied upon the people to build St. *Peter*'s Church, a material Temple, have been the cauſe of the ruine of a great part of the Churches Spiritual Temple, *quel edificio materiale di San'* Pietro *rouino in gran' parte il ſuo edificio ſpirituale*; becauſe that for leavying ſo many Millions, which the vaſt work of that admirable Church was to take up, the Pope was conſtrained to publiſh thoſe Indulgences, whereof *Luther*'s Hereſy took beginning, which hath impoveriſhed the Church a many more Millions of Souls that are ſeperated from her Communion, *percioche affin d'adunare tanti milioni quanti ne aſſorbiva l'immenſo lavoro di quella chieſa, convenne far ciò d'onde preſe origine l'ereſia di* Luthero, *che à impoverita di molti più milioni d'anime la chieſa.* l. 1. c. 1.

But yet this hinders not, but the building of that material Temple, which is the firſt Temple of the World, and which draws the greateſt veneration to the Pope, was a very ſufficient cauſe for granting thoſe Indulgences; becauſe that which is moſt important in the Church after the Worſhip of God, is the Worſhip of the Pope, and it would be Simony in the Pope to relinquiſh his Rights under pretence of buying thereby the ſalvation of Souls.

The ninth Means. Diſpenſations granted for money.

It is neceſſary in every Principality well regulated to draw forth ſome Impoſition from the Graces which the Prince accordeth, *eſſendo neceſſario inogni Principato le impoſizioni ſopra le grazie.* 'Tis alſo one of the ſources which nouriſhes the abundance and luſtre of the Court of *Rome*, and keeps up at the ſame time the All-puiſſantneſs of the Pope who grants the Diſpenſations both with, and without Cauſe. This money, which comes thereof in great quantity to the Coffers of his Holineſs, is an All-puiſſantlike means to uphold his grandeur, *Omnipotenza del 'oro.* For as our Cardinal ſaith, Money is all things in vertue and in power; *pecunia è ogni coſa vertualmente*; and he that hath Money hath all, and may do all with an efficacious Power. By granting Diſpenſations and Graces for money, the Pope doth thereby puniſh thoſe who ſue them out, and this is an induſtrious and new means to keep up, as one may ſay, Diſcipline and the Canons, by breaking them.

l. 16. *c.* 17.

l. 8. *c.* 17.

If the Biſhops take Money for Diſpenſations they be null, quoth the *Council of Trent*, but when 'tis the Pope that grants them for Money they be good, and which is moſt admirable that even they would be

be null if he did not take money; becauſe they would be given without any cauſe, as hath been obſerved: for the money which the Pope takes for them is the great Conſideration and a good cauſe why he grants them, ſo that there are few things forbidden which the intereſt of eſtabliſhing the All puiſſantneſs of the Pope to enrich and keep up the ſplendour of his Court, doe not make lawfull. For this purpoſe he is not only permitted to take money for diſpenſations, but to derogate from the Laws of Councils, that he may fulfill them in a more perfect manner, ſince this is to exerciſe his all-puiſſantneſs, which after God is the principal end whereunto all Councils ought to have regard.

The tenth Means.

Experience teaches every Superiour, that his faithfulleſt and moſt obedient Subjects be thoſe which doe immediately ſubject themſelves to his grandure and to his power without any ſemblance of going Cheek by Jole with him, *l'Eſperienza dimoſtra ad ogni ſuperiore che i ſudditi più ſicuri e più oſſequioſi, ſono i ſudditi immediati non grandi:* Hereupon 'tis that the Pope's intereſt is grounded, when he exempts Chapters in Biſhopricks to depend upon him and be be independant from their Biſhops: therefore the inſtances that the Biſhops made at the *Council of Trent*, To have their Chap-

ters again under their yoke, was prejudicial to the Apoſtolick See, *prejudiciale alla ſede Apoſtolica.* Beſides the Biſhops being, as we ſaid before, Ignorants in policy, ſeditious, intereſſed, timorous and ſubject to temporal powers, they are facil and ready to fall into hereſy which the Chapters are not: To this the *Council of Trent* had reſpect, as to *Germany*, where a many Biſhops fell into hereſy, which no Chapter was found to doe, *ponendo in Conſiderazione quei di Germania, dove avevano mancato molti veſcovi mà niun Capitolo.* And as for thoſe of *France*, the Cardinal of *Lorrain* told it out that there were heretick Biſhops who forbid Catholick Preachers to preach, *riferi che alcuni veſcovi eretici in Francia havean vietato il predicare á Catolici:* Whereupon he went on and ſaid that in caſe the objection of Prebendaries were to be made according to the Canons, that the Biſhops ſhould doe nothing therein without the conſent of their Prebendaries, *piacerli che i Veſcovi nulla poteſſer fare ſenza i Capitoli quando i Canonici s'eleggeſſero come ſi doveva di raggione.*

l.8.c.17.

l. 23. c. 3.

ibid.

ibid.

In the four and thirty Articles of reformation, which the Ambaſſadour of *France* brought to the Council, The ſeaven and twentieth ran, that the Biſhops be obliged according to the Canons to treat of all the affaires of their Dioceſes according to the advice of their Prebendaries, and for that reaſon, the Prebendaries be obliged to reſide con-

continually at their Cathedrall, *dovendo i i Veſcovi ſecundo i Canoni trattare i negozii col parere del Capitolo, ſi procuraſſe che i Canonici foſſero aſſidui alle Catedrali.* l. 19. c. 11.

Becauſe that being exempt from the juriſdiction of their Biſhops and governing the Dioceſes with them, their exemption was a bridle which the Pope put upon the Biſhops, very fit to keep them from prevaricating, whether in regard of faith or of government, *anzi l'eſenzione de Capitoli ſe riconoſceva per un gran freno in bocca à Veſcovi di non prevaricare è nella fede è nel governo.* l. 23. c. 3.

This makes the infinite difference to be ſeen between Epiſcopacy in the Pope, and that which is by participation in the Biſhops. For, I. The Pope is not ſubject to Ignorances nor hereſies as the Biſhops are. II. He is not bound to follow the Counſel of his Cardinals, becauſe he is King of the Church and the Biſhops are not Kings of their Chapters, no more then of their Dioceſes. III. No body can be exempt from the Juriſdiction of the Pope, and there's no need, they ſhould, as there's need Prebendaries ſhould be exempt from the juriſdiction of their Biſhops, that the Biſhops may be thereby bridled; and though there were no other reaſon for exemption of Chapters, but to ſhow the Popes Royal Sovereignty, which is the foundation of the Church: for it appears that it is a moſt puiſſant means to eſtabliſh the Popes power

and

and the gallantry and riches of the Roman Court.

The eleventh Means. Privileging the Monaſtical Orders.

One of the Principal advantages which comes to the Church by the exemption of the Regulars is maintaining the authority of the Apoſtolick See, according to the inſtitution of Jeſus Chriſt and the general good of the Church, *jo non nego che un de profitti che arreca l'Ezenzione de Regolari degli Ordinarii ſia il mantener l'autorità della ſede Apoſtolica ſecundo l'iſtituzione di Chriſto e'l ben della chieſa.*

l.12.c.13.

Becauſe we ſee that all Monarchical Government for the keeping up it ſelf without ſuffering diminution, had need to have in every Province ſome powerful Body of Subjects independant from thoſe, who be the ordinary and perpetual Superiours or Magiſtrates there, *veggendo noi che ogni governo Monarchico per conſervarſi illeſo hà biſogno d' haver in qualunque provincia qualche nervo prevalente de ſudditi independenti da chi è quivi ſuperiore immediato e perpetuo.*

ibid.

Yet as mens opinions be divers, theſe priviledges to the Monaſtical Orders, which make the force of the Church and the principal ſinew of the Pope's Power, did not quite pleaſe St. *Bernard*, *queſta raggione però, come ſon' varie le opinioni degli huomini non*

l.8.c.17.

ſodisfece

ſodisfece pienamente à San' Bernardo; becauſe he feared that the deſire of exemption came from ſome hidden ſentiment of Pride, *il quale dubito che il deſiderio d'eſenzione dal proprio Veſcovo poteſſe naſcere da occulto Spirito ſuperbia.* But on the other ſide *Nicholas Machiavel* remains agreed of the profitableneſs of theſe Exemptions, and that t'was in them that the Prophecy was fulfilled which ſaid that the Monks ſhould uphold the Church of St. *John* of *Lateran* ready to fall, that is to ſay the whole Church, *non in altro modo i predetti ordini ſarebbon valuti à ſoſtenar la crollante baſilica di Laterano, cioè la Chieſa Catolica, profezia auverata per confeſſione dello ſteſſo Nicolo Machiavelli.* *l.8 c.17.*

Here's then the advantage of the Politick conduct of every well-govern'd Monarchy, to have certain perſons in places diſtant from the Sovereign, which have power without limits, as for example the Romans gave it to their Generals, *percio che ad impreſſe grandi e in regioni lontane dal ſupremo, richiedeſi autorità illimitata ed indipendente quale uſarone di dare i Romani à lor condottori.* *ibid.*

All the religious Orders are every man as it were ſo many Generals of the Popes Army throughout the Earth, and as ſo many Roman Chieftains, who living above an humane life would not uphold ſuch a Monarchy as the Pope's if it were tyrannical: which makes it appear that this ſame Monarchical

narchical all-puiſſantneſs of the Pope is of Jeſus Chriſt's inſtitution,

But that wherein the religious Orders ſerves yet further to advance the ſplendour of the Court of *Rome*, is ; that making profeſſion of ſingle Life they quit their paternal Eſtates to their brethren and Kinsfolk, *una utilità delle grandi che riceve la Republica per la felicità civile dell' iſtituti Religioſi:* their kindred becoming rich, by that means they become the Pillars of the Temple and the Columns of the Church, *che per altezza de ſangue ſono i Pilaſtri del tempio. Il chiericato mantien la richezza e'l decoro delle ſtirpi e per conſeguente la nobilità è gli ſpiriti d'onore.* One's piety makes t'other get a great Eſtate, hence comes forth Abbeys which are afterwards put in Commendams, and they become great Benefices, whoſe revenues ſtream forth even to *Rome* to be digeſted in the ſtomach of St. *Peter.*

l. 4. *c.*6.

*l.*9.*c.*9.

l. 17.*c.* 9.

And thus it is that all the members of the Church ſerve to enrich the Court of *Rome*, and to uphold its bravery; thus it is that that Court is the Churches ſoul, and its moving intelligence.

The

The twelfth Means. The eſtabliſhment of Colleges of Jeſuits, and of the Holy Inquiſition.

It hath been ſeen that Policy is the prime and moſt excellent vertue of all the moral vertues, becauſe her Object is the happineſs of the Common-wealth, not onely according to the ſpirit but according to the fleſh, *ſecondo la carne.* Now the corruption of the greateſt Good produces the greateſt Evil, *il peſſimo eſſer ſuol una corruzione de l'ottimo*; It follows then that the greateſt of all the Churches Evils, is Ignorance of Policy. *l.17.c.2.& l.1. 13.*

It hath been ſeen that private Biſhops doe not skill this excellent virtue, becauſe the excellent ſchool where this Science is learned, is the Roman Court, where a man is refined in this virtue.

That's the ſhop or workhouſe where all the ſleights of Policy are learnt, and where cunning prudence may be gotten and ſubtlety of Wit, *ſottile ingegno fina prudenza.* The privy Counſellours of temporal Princes Courts are enough refined in temporal affaires, but commonly they do not know what Religion is, nor what is the onely Baſe which upholds it it, and renders it immovable, *huomini di ſtato i quali ſpeſſo non ben intendono che coſa ſia la Religione e qual ſia l'unica Baſe che poſſa mantenerla non vacillante*, that is to ſay, to ſpeak fine and plain, *l,13.c.10.* *l.16.c.10.*

They

They do not know the myſtery, nor the Extent of the Pope's onely univerſal Monarchy, whereof all Kings are ſubjects, and all Catholick Kingdoms the demean lands, with an all-puiſſantneſs to diſpoſe of all things *etiam ſine cauſa*, as it hath been explained. It was upon the principles of this Ignorance, that the inſtructions of *Monſr. de Lanſac* the French Ambaſſadour at the *Council of Trent*, were framed; theſe inſtructions were compoſed of four and thirty Articles all oppoſite to that which makes for the Popes Royalty in the Church, and his abſolute Empire over the whole Univerſe, and which in concluſion tended to throw down the Roman Court, both ſplendour and Empire thereof, *tutte contrarie al Pontefice ò puì toſto al Pontificato e contenute nella ſua iſtruzione i quali tutti ſi riducevano à levar lo ſplendore e l'imperio della Corte Romana*. What ſpecifick remedy for ſuch a diſeaſe? doubtleſs there could not be a better then for all Biſhops, yea even for Pariſh Prieſts to be educated and refined in the excellent ſchool of the Court of *Rome*. But that is not done, in default thereof it could be wiſhed that at leaſt all the Heads of Houſes in Univerſities had ſtudyed there, but that's againſt their Statutes.

*l.*16.*c.*1c.

In fine, what then is the laſt Expedient, but that all not being able to goe to *Rome* to take in the Politick ſpirit there, Means ſhould be found out to make it come from *Rome* and diſperſe it over the world.

'Twas

'Twas ſaid 100 years agoe that the *Holy Ghoſt* was brought from *Rome* to the *Council of Trent* in a Clokebag, *la Spirito Sancto veniva portato nella valigia.* This propoſition appeared injurious to the Holy Ghoſt, to the Pope and to the Council; yet our Cardinal *Hiſtorian* expounds it learnedly and makes it out, how it is conformable even to the Doctrine of S. *Auguſtin*; and that Pope *Innocent* X, in effect to condemn *Janſenius*, thought it not unfit to order the exteriour light of the Holy Ghoſt to be brought in a Clokebag to *Rome* from all Quarters of the Church, which he conſulted. *Leo* X did the ſame when he condemned the hereſy of *Luther*, *non hanno s'degnato di procaciar l'eſterna luce dello Spirito Sancto à ſe ſteſſi per le vaglie de' corrieri avauci di condannar le opinioni è di Lutero, e di Janſenio.* Now the exteriour light is alwaies accompanied with the interiour, which is the Soul thereof, and which is that wich is called ſufficient Grace to know the Truth and to follow it, which is not wanting to any one. So that which is called ſufficient grace, to condemn *Janſenius* was brought in ſome ſort in a Clokebag to Pope *Innocent* X, as one may ſay that the Horſe that carries the Body of a living man carries alſo his Soul; otherwiſe ſufficient grace might fail thoſe which doe all their endeavour to know the Truth, and condemn Hereſy and they would condemn it blindfold, *alla cieca* as our Cardinal ſpeaks.

l. 16. *c.* 10.

Ibid.

Ibid.

There

There be none then but *Ideots* which will let themſelves be ſcared with this Vizard of a Proverb, that the Holy Ghoſt was carried in a Clokebag, for there's nothing more exactly true according to School Divinity; and look you now the Vizard is for ever taking off which Scared *Ideots*, *Ecco dilegnate quelle vaniſſime larve diſcoucia apparenza che agli occhi degli Idioti potea recar una cal forma di proverbiare lo Spirito Sancto veniva portato nella valigia.* l.16.c.10.

It being thus, may not one ſay that the moſt puiſſant and yet the moſt ſweet and gentle means to uphold the Univerſal Monarchy, the Royalty and abſolute Empire of the Pope over all the World, which is the Fundamental Point of all the Chriſtian Policy is to make come from *Rome* in a Cloakbag the ſpirit of this Policy into all Quarters of the World. There remains onely the nameing and chuſing of the Couriers to goe along with the Males or Clokebags.

1. The Religious, whoſe Generals reſide not at *Rome*, are not fit for it.

2. The Religious, which doe not teach youth, are unfit for it too, for this Spirit muſt begin to be adminiſtred in tender years.

3. There's none but the *Jeſuites*, to whom this Employ can reaſonably be given:

For 1. If to this end there need no more but to be Maſters in this Policy by our Cardinal Hiſtorians Example, who is of their Society, it appears that they talk as if they were the Authors thereof.

1. If

2. If for it there needs zeal for the Holy See, there's no body able to diſpute with them that their advantage, for all this Father *Jeſuite* and Cardinal's book is full of protetta-tions upon that Subject.

3. If there onely needs teſtimonials of *Nuncio*'s and Ambaſſadours, ſee thoſe of the *Nuncio Commendon* and of the Comte of *Lune*, related by this our Cardinal, *io per certo non hò ritrovato nelle chieſe di Germania più fermo ne maggior preſidio della religione che i Collegii di coſtoro; così piaceſſe à Dio che ſe ne foſſero molti. Onde non è dubio che quando ſi faceſſero molti collegii ſe ne caverebbe fruttio incredibile.* l. 20. c. 4. & 11. l. 15. c. 7. l. 20. c. 4.

But above all, the Teſtimony of Pope *Pius* IV, and that of S. *Charles Borromeo* are of extreme advantage for them. They are related by this Cardinal in his XXIV Book, chapter 6, where their Society is called Religion it ſelf and their inſtitution Pious; *Religione, e l'iſtituto pio.*

Now their inſtitution is particularly deſtinated by their founder St. *Ignatius* to ſerve in the *Miſſions*, *iſtituita per fine ſpeciale delle Miſſioni*, and 'tis for this ſame ſubject that they have ſhunned giving to themſelves any of the names, which the other *Monaſtick* orders take, as Father Guardians, *Correctours*, *Wardens*, *Diſcrets* and even ſhunning the names of *Covents*, *Dortoirs*, Chapters, yea and even the habits themſelves, though venerable elſewhere, becauſe thoſe other ſorts of habits were not very commodious to car- l. 4. c. 11.

l. 4, c. 11. ry the Cloakbag in the *Missions*, *hebbesi risguardo d'astenersi dalle appellazioni e delle vesti di frate benche per altro venerabili e Sacrosante.*

So that tis manifest that there's nothing more important for the felicity of the Pope and the Roman Court according to the flesh, *secundo la carne* then the establishment of *Jesuites* the World throughout, giving them power to set up every where the Sacred Tribunal of the Inquisition, for setting up whereof Pope *Pius* IV hath merited, quoth our Cardinal, a Praise which will be Eternal,

l. 14. c. 9. *d'eterna lode lo fà degno, il tribunal dell' inquisizione che dal zelo di lui riconosce il presente suo vigor nel l'Italia, e dal quale l' Italia riconosce la conservata Integrità della sua fede.* Because it is to the Inquisition, according to our Cardinal, that *Italy* and *Spain* are indebted for retaining the Faith among them, as to those Articles thereof which have no nearer nor immediater certainty then onely the

l. 3. c 15. Popes authority, *quella religione, i cui articoli unitamente considerati non hanno altra certezza prossima ed immediata che l'autorità del Pontefice.*

CHAP.

CHAP. VI.

Here be related the Intereſts and different ſentiments of the Catholick Chriſtian Crowns *and* Republicks, *according as they are more leſs favourable to this ſame* Religious Policy *according to the fleſh. And tis made appear that there's none more oppoſite then thoſe of the* Crown *and of the Church of* France, *which propoſed no leſs at the* Council of Trent, *then to throw down the Churches Monarchy and Empire, and to take away the Splendour of the Court of* Rome.

ARTICLE I.

The Eſtates, whoſe Politick Maxims are favourable or oppoſite to this ſame Roman Policy.

OF all the Parts of *Europe*, which have remained in the Popes Communion, there appears none more conſiderable then *Italy*, *Germany*, *Spain* and *France*. To know which are the States whoſe Politick maximes are more or leſs favourable to the Roman Policy, there needs no more but to repreſent the Intereſts and the Sentiments of theſe States which take up thoſe parts of *Europe*.

ARTICLE II.

The Italian Policy *favours that of the Court of* Rome.

ACcording to the Teſtimony of our Cardinal Lib. 21. Chapter 4. the *Italian Biſhop* had no other end in the *Council of Trent* but the upholding and aggrandizing of the Apoſtolick See, *non mirava ad altro oggetto che al ſoſtentamento ed alla grandezza della ſede Apoſtolica*, and therein they thought they did the duty of good *Chriſtians* and *Italians* at once, *e pero ch' eſſi in tal opera faceſſer ad un ora le parti di buoni Italiani edi buoni Chriſtiani.* Becauſe 'twas the honour and the advantage of their Country to be the abode and ordinary reſiding Place of the King of Kings, and of the Lord of all the Lords of the Earth.

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ARTICLE III.

The Spaniards *are not favourable to the Cardinals, nor other Officers of the Roman Court.*

THE Spaniſh Biſhops being for the moſt part great Lords & very conſiderable either for the great Extent of their Dioceſes, or by reaſon of their great revenues through their high birth and illuſtrious families, or through their great learning, hardly could endure the preeminence of the Cardinals, and above all few of thoſe Biſhops could ever hope to arrive at that dignity, and it was no leſſe unſufferable to them to ſee themſelves ſubjected ſo much as they are to the Pope's Officers, and be Dependants of the Roman Tribunals; wherefore they thought it would be exceeding good for the Church to bring back the Cardinals to their firſt rank and to reſtore thoſe rights to the Biſhops, which they enjoyed anciently; and for this purpoſe they had a mind to diſable the Cardinals to poſſeſſe Biſhopricks, and oblige them to reſide at *Rome*, and rule the pariſhes whereof they are the Titulary Parſons or Prieſts, and withall they would have taken away diſpenſations, whereby perſons or cauſes are exempted

exempted from the Biſhops Juriſdiction, and thereby make the Biſhops in their Dioceſes as ſo many Popes, *onde foſſero à guiſa di Papa nelle loco Dioceſi*, which would have much diminiſhed the ſplendour of the Roman Court and ſapped the foundation of the Church.

ARTICLE IV.

The Policy of France *quite and clean oppoſite to the Roman Court.*

AS for the *French* Biſhops they have leſs of juriſdiction, becauſe the Uſages of that Kingdom look moſt at enlarging the temporal power, and this alſo cauſes that they are leſs incommoded with the Roman Tribunals, and don't complaine ſo much of wrong that the Scarlet does to the Mitre; but all their thoughts tend to ſet bounds unto the Pope's Monarchy according to the ſentiments of the late *Council of Baſil* approved by them, *erano rivolti à moderar la Monarchia del Pontefice ſecondo in ſenſi del moderno Concilio di Baſilea da loco approvato.* l. 21. c. 4.

Germany is ſo canton'd out that tis difficult to mark the point wherein thoſe people may be ſaid to accord: ſome of them are of

the Italian minde, others of the Spaniſh, others of the French. As for the ſeveral Princes they are each of the ſeveral minde as his Biſhop is; *i Principi almeno i loco politici, chi più chi meno inclinavano à ſodisfare i Prelati di lovo Natione*, becauſe that the preferring of their Biſhops, who remaine ſtill their Subjects, gives them leſſer jealouſy, then the Pope's grandeur and power. They were brought over to this in the time of the *Council of Trent* by the abuſes which they ſaw in the Roman Court.

Chriſtian Policy hath then its choice betwixt that of *France* and that of *Spain*, which of the two may be the moſt favourable to the all-puiſſantneſſe of the Pope to take that ſide, and favour it carefully and
l. 5. *c.* 16. ſtoutly, *con intrepidezza e con vigilanza*, now it is not very hard to ſee that the French Policy is leſſe favourable to that of *Rome* then the Spaniſh, which made Fryer *Thomas Stella* Biſhop, *di Capo d'Iſtria* a great creature of the Popes in the *Council of Trent*, for to ſay, that all miſchief came out of the
l. 19. *c.* 9. North, *ogni male dall' Aquilone*.

A R-

ARTICLE V.

Wherein the Policy of France *is not favourable to that of* Rome.

THE First Article is that of a Council being above a Pope, according to the *Council of Basil* which is a seditious opinion, quoth our Cardinal, *sediziosa*, and overthrows absolutely the Pope's Monarchy, *sedizioſa*, *queſtione della maggioranza trà lui el Concilio, i quali capi ſi riducevano à levar lo ſplendore e l'imperio della Corte Romana*; 'tis an erroneous opinion, *Erronea*, Pestiferous, *Peſtilente che non ſolo abatterebbe il trono pontificale mà diſordinerebbe la Spiritual Hierarchia.*

l. 6. *c.* 13.
l. 19. *c.* 11.
l. 16. *c.* 10.
l. 9. *c.* 16.
l. 6. *c.* 7.
Ibid.

II.

'Tis not the Doctrine of *France* that the Pope is King of Kings, Lord of Lords. So that the Crown-Lands of Kings ſhould be his Inheritance

III.

'Tis not the Doctrine of *France* that the Pope is Infallible, nor that he can make Articles of Faith, unto which if Kings do not yield he may declare them Hereticks, and give their States to the firſt occupant.

IV. 'Tis

IV.

'Tis not the Doctrine of *France*, that 'tis Treaſon to hinder Money from being carried to *Rome*.

V.

'Tis not the Doctrine of *France*, that Biſhops hold their juriſdiction from the Pope, *queſta ſedizioza dottrina*.

l. 16. *c.* 10.

VI

'Tis not the Doctrine of *France*, that the Pope may diſpence without cauſe, or derogate from the Canons of Councils, *la qual tendeva ad abbatere la Monarchia, che le coſtituzioni fatte dal Concilio non cadeſſero ſotto diſpenſazioni.*

l. 19. *c.* 11. *See mons de Marco Concord. l.* 3. *c.* 13. § 2.

But the better to know wherein the Doctrine of *France*, and its Policy is oppoſite to that of *Rome*, one need but to read the Thirty four Articles contained in the Inſtructions of the French Ambaſſadors at the *Council of Trent*, on occaſion whereof Cardinal *Simonetta*, Pope *Pius* IV. his great confident in the *Council of Trent*, ſaid, That the Phyſick of Reformation ought to be like that which old Phyſicians preſcribe, which is always gentle, *al Cardinal* Simonetta *parea che à guiſa de' Medici vecchi & cauti*

l. 18. *c.* 4.

cauti non formaſſe ricette ſenon leggiere; and that the receipts of the French Reformation were too ſtrong.

The Four and thirty Articles propoſed by the French Ambaſſador at the Council of Trent *for Reformation of the Church.*

I.

THat the Age of Prieſts be an Age of Maturity, and that they have a good teſtimonial from the people. Againſt this Article, *Lainez. l.* 21. *c.* 6. This Article would hinder the multitude of Churchmen, who are exceeding uſeful to all States and Conditions according to our Cardinal. *l.* 17. *c.* 9.

II.

That Vacancies be ſupplied according to the Canons.

III.

That none be ordained without ſome Office or Benefice, againſt this Article, *Lainez l.* 21. *c.* 6. *Palavicin. l.* 16. *c.* 9.

IV. That

IV.

That every one ordained, be obliged to perform his Function.

V.

That none meddle with other buſineſs than the Functions of his Order. Againſt this demand, *l.* 8. *c.* 17. one hath reaſon to complain of the temporal Princes, quoth our Cardinal, when they don't imploy Eccleſiaſticks in State affairs, *le doglienze ſarebbon giuſte quando eſcludeſſero del maneggio gli Eccleſiaſtici.*

VI.

That none be made a Biſhop if he be not capable to inſtruct, and do all his Functions in perſon.

VII.

The like alſo as to Cures or Pariſh Prieſts.

VIII.

That none be made an Abbot or Prior Regular, that hath not taken his Degrees, and taught Divinity in ſome famous Univerſity.

IX. That

IX.

That Biſhops Preach all Feſtival days, and Sundays, Advent and Lent, either in perſon or by ſome other for them.

X.

That the Cures, or Pariſh Prieſts do the ſame.

XI.

That in Abbies and Priories, the ancient ſtudies, and exerciſes, and hoſpitality be again ſet up.

XII

That he which cannot (through ſome diſability after his admittance) perform the Functions of his Benefice himſelf, either quit it, or take a Coadjutor.

XIII.

That Catechizing be uſed.

XIV.

That Plurality of Benefices be taken away, and no diſtinction made of Compatible and Incompatible, unknown to antiquity

tiquity, and which is an occasion of many mischiefs in the Church that Secular Benefices be given to Seculars, and Regular to Regulars. Against this *Chap.* 5. *art.* 4.

XV.

That he which hath many Benefices keep only one of them, or incur the pains of the ancient Canons.

XVI.

That it be so ordered, that every *Curé* or Parish Priest, have means enough to keep two Clerks and maintain Hospitality.

XVII.

That the Church Prayers, Psalms, and Gospel be sung and uttered in French at the Mass.

XVIII.

That the Communion be given in both kinds.

XIX.

That in administring the Sacraments the vertue of them be explained in French.

XX. That

XX.

That no Benefices be given neither to Strangers nor unworthy persons, otherwise the Collation to be void.

XXI.

That Expectative Graces, Regresses, and Commendams of Benefices be abolished in the Church, as contrary to the Canons.

XXII.

That Resignations in favour persons named by the Resigners be also declared null, because 'tis forbidden by the Canons that none should seek, or chuse a Successor. Against this *Palavicini, Cap.* 4. *Art.* 2.

XXIII.

That the single Priories be re-united to the Benefices, with cures of Souls, from which they were separated.

XXIV.

That there be no Benefice without Cure of Souls. Against that, *Art.* 3. *Cap.* 5.

XXV. That

XXV.

That Penſions be aboliſhed. Againſt that, ſee *Art.* 2. *Cap.* 5. *Palavicin. lib.* 23. *cap.* 11.

XXVI.

That Juriſdiction be reſtored to the Biſhops, excepting over the Covents, Heads of Orders, and others ſubject to them, and which make General Chapters, and ſuch as have privileges by ancient Charters, notwithſtanding all which, let them be ſubject to correction.

XXVII.

That Biſhops do no buſineſs without the advice of their Prebendaries, as 'tis ordered by the Canons, according to which alſo the Biſhops ought to be aſſiduous at and in their Cathedrals, and not leſs aged than Five and twenty years.

XXVIII.

That the Degrees of Kindred be obſerved in marriages, without permitting any diſpenſation, except between Kings and Princes, for the Publick good, *la qual tendeva ad abattere la Monarchia.* lib. 19. cap. 11.

XXIX. That

XXIX.

That the True Doctrine touching Images be taught, and Superſtitions taken away.

XXX

That the publick Penances for publick Sins be re-eſtabliſhed, as well as publick Faſts and Mournings in the Church, to appeaſe the wrath of God.

XXXI.

That Excommunications be not pronounced in the Church but for moſt grievous Sins, and after the ſecond and third admonition in caſe the Sinner be obſtinate.

XXXII.

That ſuits for Benefices with the diſtinctions of *petitory* and *poſſeſſory* be taken away, and that the Biſhops never beſtow Benefices upon them who ſue for them, but upon thoſe which ſhun them, and ſo render themſelves worthy of them by avoiding of them. Againſt this, *Palavicin. Art.* 4. *c.* 5.

XXXIII.

In caſe where a Benefice is litigious, let the Biſhop ſend one to ſupply the Cure who ſhall give no account to him for whom judgment goes, becauſe the Revenues of Benefices belong not but to him that does the Duties.

XXXIV.

That every year a Synod of the dioceſs ſhall aſſemble, and every three years a Provincial, and every ten years a General Synod. Againſt which ſee *Chap.* 2. As for the National Synods, our Cardinal calls them Abortions in the Church, *l'aborto d'un Concilio Nazionale. l.*4. *c.*9.

The moſt important of theſe Articles being manifeſtly oppoſite to the abſolute Monarchy of the Pope, and to his All-
l. 16.*c.*16. puiſſantneſs, *contrarie al Pontificato*, to the ſplendor of his Court, and to his felicity according to the fleſh. It now appears in what ſenſe Father *Lainez* ſaid, That the French had in a ſort made a Schiſm ſince the *Council of Baſil*'s time, and that perhaps, 'twas a puniſhment for that Sin, that ſo many miſeries had come upon them: And this he ſaid upon occaſion of the Canonical elections, which the French required

required ſhould be re-eſtabliſhed, *dubitar l.21.c.6. Egli de' Franceſi che ciò chiedevano come di tali che forſe erano gaſtigati da Dio ne' preſenti infortunii per qualche loro ſeperazione fin dal tempo del Concilio di Baſilea.* And he made no difficulty to ſay, that all thoſe whichwould renew all thoſe kinds of like ancient uſages were moved thereunto by the inſtinct of the Devil, *coloro che volevano rinovare tali uſi antichi muoverſi per iſtinto del Diavolo.* From hence one ought to infer, that the Jeſuites having this ſentiment of the Policy of the Gallican Church, *Ibid.*

Firſt, It's neceſſary that the Roman Court do imploy them for to combat effectually in that Kingdom, againſt the Maxims of Reformation, that the Spirit of the Devil, according to them, inſpires into thoſe which have governed it ſince the *Council of Baſil*'s time, and now again ſince the *Council of Trent*, which all tend to nothing but to the overthrow of the Roman Empire, of the whole ſplendour of it's Court, and of it's Carnal felecity.

Secondly, It concerns the Roman Court to deal in ſuch ſort, that the reputation and the Doctrine of *Ariſtotle* may ſubſiſt with approbation in *France*; for the project of Felicity according to the Fleſh, and of the Univerſal Monarchy of the World

World, which are the two cardinal points of the new Policy of our Hiſtorian, being particularly eſtabliſhed and upheld upon the Doctrine of that Philoſopher; and that Prince of Philoſophers having already beſtowed a many Articles of Faith upon the Church, the laſt effect of his Doctrine ought to be, to make theſe Articles be received in their full extent as Articles of Faith. *Viz.* That of the Univerſal Monarchy, as our Cardinal hath explained it, and that other of Felicity according to the Fleſh neceſſary to the Church, for then one might well approve thoſe words of our Cardinal, *di ciò ſi doveva in gran' parte l'obligazione ad* Ariſtotele, *il qualc ſe non ſi foſſe adoperato in diſtinguer accuratamente i generi delle cagioni, noi mancavamo di molti Articoli di Fede.*

l. 8. c. 19.

For if once one could but come to make in the Church Articles of Faith out of the Maxims of our Cardinal's Policy, which have been related and are approved even by *Nicholas Machiavel*, then one might well ſay with our Cardinal, That the *Councils of Epheſus*, of *Calcedon*, and all thoſe which have followed, as well as all the Fathers which aſſiſted thereat, had never been able to make their Deciſions, if they had not imbibed Græcian Philoſophy, and that 'tis eaſy to ſee among

among their Oracles how much of the *Stagyrite* and of *Athens* they have mingled with them, becauſe that if *Ariſtotle*, or Philoſophy had not given us common notions of things, we could not have been able by the aid of Divine Revelation to apply them to ſupernatural objects. *l.* 8. *c.* 19.

The Concluſion of the Work.

BY all that hath been ſaid it appears, That Religious Policy is the moſt excellent of all moral vertues, and the moſt neceſſary to Salvation.

That all this Policy is reduced to two principal points, the Firſt is the Royalty of the Pope over the whole World, the Second, is the carnal felicity of his reign, becauſe it ſerves to bring Chriſtian Religion in Reputation amongſt imperfect and carnal men which have no pure Love toward God, *per conſervarla in eſtimazione anche preſſo gli impertetti*, which ſet their *l.* 23. *c.* 3.

affections more upon what they ſee then upon what is believed, *maggiormente s'affezzionano à quel che ſi vede ch'à quel che ſi crede.*

From whence it comes, that the carnal felicity of the Church is a Vocation to Faith for all the World, and to the Clergyſhip for Lords and Gentlemen, who make the Churches Glory, and her to be ſignal over all the World.

'Twas this temporal glory of the Pope's Royalty that Jeſus Chriſt came to eſtabliſh, and did merit by the effuſion of his bloud, and to ſet up which, he came down from Heaven upon Earth. *Ufficio iſtituito da Dio quando ſceſe in terra per ſalute del Mondo.*

l. 2. *c.* 11.

'Tis the ſpirit of this carnal Monarchy which he ſhed forth upon the whole Church according to our Cardinal, the fulneſs whereof was in St. *Peter*, and he hath derived it ſince, as from a ſource, unto his Succeſſors proportionably according to the progreſs of their ſtudies in the ſcience of Policy, as it appears at this day that this Spirit of St. *Peter* is liveing, quoth the Cardinal, in his Succeſſor *Alexander* VII. *comme hoggi vive lo ſpirito di ſan' Pietro ne' ſucceſſori.*

l. 4. *c.* 5.

Wherefore

Wherefore having at the beginning of his work an Example of an ordinary Pope, *viz. Adrian* VI. who by conſequence according to him had not the Spirit of St. *Peter*, though he had all his Apoſtolical vertues, becauſe that according to our Cardinal, he had not his fine policy. He now on the contrary for the concluſion of his work, repreſents Pope *Alexander* VII. as one of the perfect Copies of this great Apoſtle according to the maxime of this ſame refined Policy.

"You are, quoth our Cardinal, ſpeaking as to *Alexander* VII. "The Sun "that bears rule in the Hemiſphere of "the Church. Light cannot ſuffer any "darkneſs to obſcure it. You have been "created Pope according to the deſire and "the Heart of the Holy Ghoſt, *alla voglia* "*del Spirito Sancto*, the Hereticks themſelves have born witneſs thereof. Other "men are oft-times praiſed for their ſucceſs, in which fortune did more then "they, but you deſerve a Praiſe no wiſe "equivocal. The actions of your life "are all yours, and fortune hath no part "therein, *ſi piglia da fatti che tutti ſon ſuoi e niente della fortuna.* Whereby it does yet again appear that our Cardinal does admit a Fortune diſtinct from divine Providence, as it hath been explained to us in the Politick conſideration upon *l.24.c.ult.*

Fortune; For he would not say that divine Providence had no share in the actions of Pope *Alexander*, VII. He goes on in these Terms, "The pontifical officia-
"tings which your Holiness hath perfor-
"med at Seasons, with so much order
"and Devotion have made the most live-
"ly image of Paradise to appear upon
"earth, that ever can be seen. But what
"shall I say of your Holinesses Nephews
"and near kindred, which you have left
"a whole year together at a distance from
"you, to try them before you called them
"to the Participation which they ought
"to have in the government (and the carnal Felicity of his reign.) "To be ab-
"sented a whole year together from the
"top of the perfection (and the carnal felicity of the Church) "what a tryal!
"What a long time for a principal Ne-
"phew, so learned, of so ripe a Wit
"and of an integrety of life (so worthy of all the Eccleſiastical and religious voluptuousness of the Roman Court) "so
"known as was then the life of Cardi-
"nal *Chigi*, your Holinesse's principal Ne-
"phew, which you called to you for the
"solace rather then the burthen of the
"people. I am of a Religion that does
"not permit me to lye, *mi ritrae dal*
Introd.c.8. "*mentire*; but though that were not so,
"yet if what I say could be satisfied by
"the publick knowledge, would not it
"be,

"be, for me my ſelf to deſtroy my own "reputation to lye ſo openly; *ſarebbe infamator da ſe ſteſſo chi narraſſe dal ſuo principe vivente fatti particolari ſmentiti dalla notizia commune.* "Thoſe magni-"ficences which your Holineſs cauſed to "be repreſented in the ſhows which you "gave the people to honour a Queen, "which took off the Crown from her "Head to lay it at Jeſus Chriſt's Vi-"car's feet; were not they Triumphs of "Religion rather then Pomps and Vani-"ties? Thus then, adorable Holy Father, "'tis with theſe praiſes of your Holineſs "that I mean to conclude my work, "which is a defence of the Faith and of "the Holy See, whereof your Holineſs is "the infallible Maſter and Supreme Pre-"ſident *eſſendo queſta una diffeſa di quella fede e di quella ſede di cui elle è infallibil Maeſtro e ſupremo Precidente.* 'Tis to uphold this Infallibility that the later Popes cauſing from all parts of the World the Holy Ghoſt to be brought to them in a Clokebag, as formerly from *Rome* to the *Council of Trent*, to the end nothing might be pronounced as it were blindly or in the dark, *per non ſentenziare alla cieca*, have pronounced judgment a-gainſt *Janſenius* and againſt *Luther*, *non hanno Sdegnato di procacciar l'eſterna luce dello Spirito Sancto à ſe ſteſſi per le valigie de' corrieri.* "And for upholding this

l. 16. *c.* 10.

" this prerogative of infallibility, I doe
" alſo pray God that after the Example
" of your Holineſſes life, He would make
" an extenſion and widening of this
" Spirit (of religious and carnal Policy)
" in the Soul of your Succeſſours, who
" may keep up perpetually upon the Ho-
" ly See in their perſons as in yours, a
" living Book and a living Apology of
" the Soveraign Pontificat, and of its
" rights, ſuch as this ſame Policy, that's
" the Queen of vertues, hath fixed,
" and ſo to be able if not to convert,
" yet at leaſt to confound all thoſe
l.24.c.ult. " who would be Rebells. *Non ceſſero di pregar la divina bontà che nella ſimigliante diſteſa dal ſuo eſempio ne' ſucceſſori tenga ſempre nel Vaticano un libro vivo e una viva apologia del Pontificato, la quale vaglia ſe non à convertire al meno à confondere i ſuoi ribelli.*

Theſe are the laſt words of our Cardinal's book, which make it appear that he believed even unto the laſt, that the Spirit of Saint *Peter* reigned in all the Conduct and Policy of Pope *Alexander* VII, *preghino Iddio che faccia vivere ſtabilmente com' oggi vive lo Spirito di ſan' Pietro ne ſucceſſori.*

He

He hath aſſever'd it ſo ſtrongly that he would not lye, that he is by no means to be ſuſpected, not ſo much as of the leaſt wilfull flattery. From whence it remains then to be concluded, that for to comprehend well according to him what was the *Council of Trents* Policy in all its orders made for reformation of manners, and which Policy ought to be the Churches to be in her perfection. Thoſe which have ſeen with their eyes the Reign of Pope *Alexander* VII. and the carriage of Cardinal *Chigi* his principal Nephew, *Legat à Latere* in *France*, have no more to doe but to call them to mind; there they will ſee as in a living book all the rules of the carnal and religious Policy writ in letters of Gold, that is to ſay in the characters of works and practice, which are as ſaith the Cardinal, moralities gold, in compariſon whereof words are but chaff, *le parole eſſer paglia i fetti eſſer oro.* l.6. c.7.

In the life of this ſame Pope a man ſhall ſee a King all-puiſſant in his ſhop or office of Diſpenſations, *ſopra la bottega dalle diſpenſazioni*, granting them as he pleaſed, and even derogating from the Canons, and it will be plain that in not obſerving or obeying the *Council of Trent*, it

it was the more perfectly obſerved, becauſe that the all-puiſſantneſs of the Soveraign Pontife is ſet forth the better thereby, which the Council allwaies adored.

A man ſees that this way the Goſpel of the fleſh receives every day more and more propagation and growth, by telling aloud abroad, to the moſt imperfect, this good news, That they have an eaſy and certain means to be happy according to the fleſh in this World and in t'other, and that through the benefit of this new Goſpel, the *Council of Trent* hath done the Church more good, then the Hereſy of *Luther* hath diminiſhed it or done it Miſchief, *maggior accreſcimento di bontà per mezzo del Concilio che non fù ſcemato dall' iſteſſa ereſia.* This ſhall ſerve henceforward, as the Cardinal promiſes, for an invincible defence of the Catholick Religion, againſt *Hereticks*, *Infidels*, or *Atheiſts*, which ſhall be ſo raſh as to write againſt it. This will be henceforward an Apology without reply for the *Council of Trent* it ſelf, ſince the *French* and the *Hereticks* having firſt ſaid that the Holy Ghoſt was carried thither from *Rome* in a Cloke-bag; they have confeſſed by jeering that he preſided there. For after the ſubtility wherewith our Cardinal explains ſe-

rioufly

riouſly this wicked raillery, and makes a Scholaſtick interpretation thereof, proving the aſſiſtance of the Holy Ghoſt at the Council, one needs not be an Eagle to ſtare out the truth of it; even a mole it ſelf, either may ſee it, or ſmell it out, *non ſi richiede eſſer Aquila, baſta non eſſer talpa.* Herein alſo moſt manifeſtly appears the infinite uſefulneſs of School divinity, the incomparable fruit that our Cardinal hath gathered, having been a Maſter ſo long therein as well as in Philoſophy according to *Ariſtotle's* principles, that the Heriticks cannot frame any conceit how ridiculous ſoever it be, but that this Cardinal's Subtility meditating a little profoundly thereupon, can give as ſerious and as ſurpriſing an interpretation thereof by force of his good ſence, and reaſons far fetch't, as the hereticks thought to make uſe of to ſurpriſe ſimple folk with, by their wicked raillerie. So after two Tomes of his Hiſtory of the *Council of Trent* in folio, and the vaſt labour wherewith he compoſed the whole Body of carnal and religious Policy, he concludes gravely in a confident tone, that he which is not content with the government of the Church, ſuch as he hath told you it is, and hath made it appear to be in the Carnal and Religious Policy of *Alexander* VII. and his Nephew Cardinal *Chigi*, and that is not con-

content with the Spirit of St. *Peter*, as it appeared in our days living in that Pope, and in that his principal Nephew, can be no other but a Fool or a Cheat, *chi per approvare una forma di Republica non si contenta di questo governo presente, ò è insano, ò è seductore.*

FINIS.

UMI - 1993